MINUTES

OF THE

NATIONAL COUNCIL

1889

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MINUTES OF THE NATIONAL COUNCIL

OF THE

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES,

AT THE SEVENTH SESSION HELD IN WORCESTER, MASS.

OCTOBER 9–14, 1889.

WITH THE REPORTS AND PAPERS.

BOSTON:
CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY.
1889.

NEXT MEETING — OFFICERS — COMMITTEES.

The Eighth Triennial Session of the National Council will be held with Plymouth church, Minneapolis, Minn., beginning Wednesday, Oct. 12, 1892.

Officers for the Session of 1889.

Moderator, Cyrus Northrop, of Minnesota.

Assistant Moderators, Ira H. Evans, of Texas, and Rev. Franklin S. Fitch, of New York.

Secretary, Rev. Henry A. Hazen, Massachusetts.

Registrar, Rev. William H. Moore, Connecticut.

Assistant Registrars, Rev. Frank G. Woodworth, of Mississippi; William B. Hubbard, of South Dakota, and Rev. John H. Morley, of Minnesota.

Officers for 1889–1892.

The moderators hold office until their successors are chosen; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were appointed for the next three years: —

Secretary, Rev. Henry A. Hazen, of Massachusetts.

Registrar, Rev. William H. Moore, of Connecticut.

Treasurer, Rev Samuel B. Forbes, of Connecticut.

Auditor, David N. Camp, of Connecticut.

Provisional Committee for 1889–1892, *who are also* Trustees *under the charter*. — G. Henry Whitcomb, of Massachusetts; Rev. Charles F. Thwing, of Minnesota; Rev. Franklin D. Ayer, of New Hampshire; Rev. Arthur Little, of Massachusetts; Rev. Julian M. Sturtevant, of Ohio; Rev. Samuel H. Virgin, of New York; Caleb F. Gates, of Illinois; with the secretary, registrar, and treasurer, *ex officio*.

Publishing Committee. — Rev. Henry M. Dexter, Rev. Alonzo H. Quint, both of Massachusetts; with the secretary, registrar, and treasurer, *ex officio*.

[*For standing and ad interim committees, see page* 377.]

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NOTE.

The reports of committees in this volume are printed as made, and not as affected by any action of the Council.

The statistics of the Ministers and Churches will be found in the *Year-Books*. The Minutes and the *Year-Books* are issued by direction of the National Council, and, by its instructions, a copy of each is to be sent to each church, and another to each minister, on the rolls of the denomination.

ERRATUM.

Page 67, line 21, for "monuments" read "movements."

MINUTES.

The National Council of the Congregational Churches of the United States convened for its seventh session, in Plymouth church, Worcester, Mass., at 10 A. M., Oct. 9, 1889, and was called to order by Lorrin A. Cook, of Connecticut, moderator of 1886, who made a brief address.

Rev. George L. Walker, of Connecticut, offered prayer.

Welcome.

Rev. Charles Wadsworth, Jr., pastor of the church, gave an address of welcome.

Tellers.

The following were appointed tellers: —

Rev. John H. Morley, of Minnesota; Rev. William L. Bray, of Wisconsin; David N. Camp, of Connecticut; Rev. M. McGregor Dana, of Massachusetts; Rev. Leigh B. Maxwell, of Georgia; Rev. Nathan H. Whittlesey, of Illinois.

Committees on roll, business, nominations.

At the nomination of the moderator, the following committees were appointed: —

On credentials and roll. — Rev. John G. Fraser, of Ohio; George B. Barrows, of Maine; Rev. Israel E. Dwinell, of California; Ira H. Evans, of Texas; Rev. Nathaniel A. Hyde, of Indiana.

On business. — Rev. Charles F. Thwing, of Minnesota; Rev. James W. Cooper, of Connecticut; Nathan P. Dodge, of Iowa; Rev. Wm. A Robinson, of New York; Thomas Todd, of Massachusetts.

On nominations. — Rev. Henry Fairbanks, of Vermont; Rev. Linus Blakesley, of Kansas; Samuel Holmes, of New Jersey; Rev. Joel J. Hough, of New York; Samuel Upton, of New Hampshire; Rev. Leroy Warren, of Michigan.

Credentials.

It was *voted*, That the credentials be collected and presented at once, and that the secretary read the names of delegates of the bodies respectively represented, and that the persons representing bodies which have been represented at any time in the National Council be *prima facie* members: and that then we proceed immediately to business.

Organization.

Cyrus Northrop, of Minnesota, was chosen moderator, and was conducted to the chair by Rev. A. Hastings Ross, of Michigan, and Josiah B. Grinnell, of Iowa, and made a brief address.

Ira H. Evans, of Texas, and Rev. Franklin S. Fitch, of New York, were chosen assistant moderators.

Rev. Frank G. Woodworth, of Mississippi, Rev. William B. Hubbard, of South Dakota, and Rev. John H. Morley, of Minnesota, were appointed assistant registrars.

By-law.

The following by-law was adopted: —

Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

Daily order.

The following order for the daily sessions was adopted: —

Business, 9–9.30 A.M.; devotion, 9.30–10; recess, 12 30–2.30 and 5.30–7.30; adjourn, 9.30.

At 12, a recess was taken till 2.30.

WEDNESDAY AFTERNOON, Oct. 9.

Supply of pulpits for the next Sabbath.

At 2.30 prayer was offered by Rev. Julian M. Sturtevant, of Ohio.

It was *voted*, That the supply of pulpits for the next Sabbath be referred to the local committee of arrangements.

Report of provisional committee and committee thereon.[1]

The provisional committee presented their ordinary report, and also a special report relating to churches planted in the fields of the

[1] Page 87.

American Board of Commissioners for Foreign Missions, and these reports were accepted, and referred to the following committee: —

Rev. S. Leroy Blake, of Connecticut; Rev. L. Payson Broad, of Kansas; Samuel A. Chapin, of California; Rev. Joel J. Hough, of New York; Rev. Samuel P. Leeds, of New Hampshire; Lucien F. Mellen, of Ohio; William H. Strong, of Michigan.

Report of secretary and committee thereon.[1]

The secretary presented a report, with a communication from the Congregational Union of England and Wales in relation to a General Congregational Council, and also with recommendations from the Conference of Statistical Secretaries, which was accepted, and referred to the following committee: —

Rev. Philo R. Hurd, of Michigan; Rev. Samuel L. Gerould, of New Hampshire; Rev. Henry A. Miner, of Wisconsin.

Finance committee. — Reports of auditor, treasurer,[2] *and publishing committee.*[3]

The following were appointed a finance committee: —

Franklin Fairbanks, of Vermont; Walter A. Mahoney, of Ohio; Arthur W. Tufts, of Massachusetts.

The report of the auditor was presented and accepted.

The report of the treasurer was presented, accepted, and referred to the finance committee.

The publishing committee presented their ordinary report, and also a special report relating to a Congregational quarterly, which were accepted, and referred to the finance committee.

Trustees of National Council.[4] *— Ministerial relief.*[5]

After singing, the report of the Directors of the Trustees of the National Council was presented and accepted.

The report of the committee on ministerial relief was presented, accepted, and laid on the table for Thursday morning.

Amending the constitution.

It was *resolved*, That the constitution be amended by adding after Section 3 in Article II. the following words: "Each State or local organization may provide in its own way for filling vacancies in its delegation."

[1] Page 100. [2] Page 110. [3] Page 98. [4] Page 114. [5] Page 116.

The proposed amendment relating to an annual session was laid on the table for further action.

Mormon question. — Committee on.[1]

The committee on the Mormon question presented a report, which was accepted, and the committee were continued as follows : —

Rev. William H. Ward, of New York; Nelson Dingley, of Maine; Franklin Fairbanks, of Vermont; Rev. Edward P. Goodwin, of Illinois; Rev. Frederick A. Noble, of Illinois; William H. Wanamaker, of Pennsylvania.

Evangelists.[2]

The committee to confer with the executive committee of the American Home Missionary Society in relation to evangelists presented a report, which was accepted.

At 5.30, a recess was taken till 7.30.

Wednesday Evening, Oct. 9.

Address on the foreign field.

At 7.30, the Council met in Mechanics' Hall, where, after singing, and prayer by Rev. Lyman Abbott, of New York, Rev. Richard S. Storrs, of New York, gave an address on the foreign field, when, after singing, and the benediction by Rev. Franklin S. Fitch, of New York, assistant moderator, at 9, the Council adjourned till 9 A. M. Thursday.

Thursday Morning, Oct. 10.

Minutes. — Honorary members.

At 9, the moderator called the Council to order, and prayer was offered by Rev. Einion C. Evans, of Indiana.

The minutes of Wednesday were read and approved.

It was *voted*, That Rev. John Chandler and any other missionaries of the American Board of Commissioners for Foreign Missions present be invited to sit as honorary members.

By-laws. — Committee on.

Certain proposed amendments of the by-laws were received, and referred to the following committee : —

[1] Page 238. [2] Page 242.

Rev. M. McGregor Dana, of Massachusetts; Rev. Alonzo H. Quint, of Massachusetts; Rev. Charles H. Richards, of Wisconsin.

Devotion.

The Council spent half an hour in devotion, led by Rev. Amory H. Bradford, of New Jersey.

The roll. — Manhattan Conference.

The committee on the roll presented a report in part, which was accepted, and the delegates of the Manhattan Conference of New York were admitted as members. The roll, when completed, was as follows: —

MEMBERS.

DELEGATES FROM STATE AND LOCAL BODIES OF CONGREGATIONAL CHURCHES.

Alabama.

Congregational Association. — Rev. Henry S. De Forest, Rev. Spencer Snell.

Arizona. *See* New Mexico.

Arkansas.

Association. —

California.

General Association. —
Bay Conference. — Rev. Israel E. Dwinell.
Humboldt Association. —
Mokelumne Association. —
Mt. Shasta Association. — Samuel A. Chapin.
San Joaquin Valley Association. —
Santa Clara Association. —
Upper Bay Conference. —
General Association of Southern California. — Rev. Lucien H. Frary.
Los Angeles Association. —
San Bernardino Association. —

COLORADO.

Congregational Association. — John R. Hanna.

Arkansas Valley Association. — Rev. George C. Woodruff.

Denver Association. — Rev. William H. Brodhead, Rev. John N. Lowell.

CONNECTICUT.

General Conference. — Rev. William F. Blackman, Rev. S. Leroy Blake, David N. Camp, Leonard J. Sanford, Nathaniel Shipman, Rev. Justin E. Twitchell, Rev. George Leon Walker.

Central Conference. — Rev. James W. Cooper.

Fairfield East Consociation. — Rev. J. Allen Maxwell, Rev. Henry L. Slack.

Fairfield West Consociation. — Rev. Samuel H. Lee, Rev. Lorenzo D. Place.

Farmington Valley Conference. —

Hartford Conference. — Rev. William De Loss Love, Jr.

Hartford East Conference. — Rev. Austin Gardner.

Litchfield Northeast Conference. — Rev. Henry N. Kinney.

Litchfield Northwest Conference. — Rev. James R. Bourne.

Litchfield South Consociation. — James H. Lindsley.

Middlesex Conference. — Edward S. Coe, Rev. Azel W. Hazen, Rev. J. Howe Vorce.

Naugatuck Valley Conference. — Rev. Joseph Anderson, Samuel T. Dayton.

New Haven East Consociation. — Henry G. Newton.

New Haven West Conference. — Rev. Isaac C. Meserve.

New London Conference. — Rev. Charles A. Northrop, Rev. William S. Palmer, Hezekiah L. Reade.

Tolland Conference. — Rev Henry R. Hoisington, James D. McKnight.

Windham Conference. — Rev. William H. Beard, Amasa Chandler, Rev. Silenus H. Fellows.

DISTRICT OF COLUMBIA.

Washington Conference. — Rev. Bela N. Seymour.

FLORIDA.

General Association. — Rev. Sullivan F. Gale, Rev. Russell T. Hall.

GEORGIA.

Congregational Association. — Rev. Leigh B. Maxwell.

Atlanta Conference. — Rev. Simeon C. McDaniel.

Flint River Conference. — Rev. Stephen E. Bassett.

IDAHO (with UTAH).

ILLINOIS.

General Association. — Rev. Joseph E. Roy, Rev. Edward A. Tanner, Rev. Martin K. Whittlesey.

Aurora Association. — Rev. Edward F. Goff.

Bureau Association. — Rev. Stephen A. Norton.

Central Association. —

Central East Association. —

Central West Association. — Allen P. Miller, Rev. David K. Nesbit, Rev. Hobart K. Painter.

Chicago Association. — Rev. Edwin A. Adams, J. Sawtelle Ford, Rev. Frederick A. Noble, Rev. George S. F. Savage, E. B. Smith, Rev. Nathan H. Whittlesey.

Elgin Association. — Rev. Albert H. Ball, Rev. Albert J. Chittenden, Rev. George H. Smith.

Fox River Association. —

Quincy Association. — Rev. James O. Emerson.

Rockford Association. — Rev. William F. Cooley, Ralph Emerson.

Rock River Association. — Rev. Charles L. Morgan.

Southern Association. — Rev. Roland W. Purdue.

Springfield Association. — John B. Joy, Rev. Roswell O. Post.

INDIANA.

General Association. — Rev. Nathaniel A. Hyde.

Central Association. — Rev. Einion C. Evans, Rev. Alfred K. Wray.

Northern Association. — Rev. George B. Safford.

Southern Association. —

IOWA.

General Association. — Nathan P. Dodge, George H. Lewis, Rev. George E. White.

Central Association. — Rev. William R. Scarritt.

Council Bluffs Association. — Rev. William M. Brooks.

Davenport Association. — Rev. Motier A. Bullock, Rev. Alden B. Robbins.

Denmark Association. — Rev. William E. Holyoke.

Des Moines River Association. — Rev. Albert L. Smalley.

Dubuque Association. — Rev. William W. Gist.

German Association. — Rev. Moritz E. Eversz.

Grinnell Association. — Rev. George A. Gates, Josiah B. Grinnell.

Mitchell Association. —

Northeastern Association. — Rev. John Willard.

Northwestern Association. — Rev. Ephraim Adams.

Sioux Association. — Rev. James B. Chase, Rev. George G. Perkins.

Welsh East Association. —

Welsh West Association. —

KANSAS.

General Association. — Rev. James G. Dougherty.

Arkansas Valley Association. —

Central Association. — Rev. Linus Blakesley.

Eastern Association. — Rev. Thomas F. Norris.

Northern Association. —

Northwestern Association. — Rev. Floyd E. Sherman.

Southern Association. —

Southwestern Association. —

Western Association. —

Wichita Association. — Rev. D. D. De Long.

KENTUCKY.

LOUISIANA.

Congregational Association. —

West Central Association. — Rev. Henry L. Hubbell, Rev. Cyrus I. Scofield.

MAINE.

General Conference. — Rev. Frank T. Bayley, Rufus H. Hinkley, Rev. Charles G. McCully.

Aroostook Conference. —

Cumberland Conference. — James Graham, Rev. Edwin P. Wilson.

Cumberland North Conference. — George T. Little, Rev. Lauriston Reynolds.

Franklin Conference. —

Hancock Conference. — Rev. Charles F. W. Hubbard.

Kennebec Conference. — Rev. Leavitt H. Hallock, Rev. Richard W. Jenkins.

Lincoln and Sagadahoc Conference. — Galen C. Moses, Rev. Albert H. Wheelock.

Oxford Conference. — Rev. Bates S. Rideout.

Penobscot Conference. — Rev. Samuel W. Chapin, Elnathan F. Duren.

Piscataquis Conference. —

Somerset Conference. —

Union Conference. — George B. Barrows.

Waldo Conference. —

Washington Conference. — Rev. Wellington R. Cross, Peter E. Vose.

York Conference. — Samuel L. Boynton, Rev. Charles H. Pope, Rev. Jehiel S. Richards.

Massachusetts.

General Association. — Rev. William J. Batt, Rev. John P. Coyle, Rev. Charles A. Dickinson, Rev. Albert E. Dunning, Rev. Addison P. Foster, Rev. F. Barrows Makepeace, Rev. Charles P. Mills, Rev. Edward Norton, James D. Pike, Rev. Alonzo H. Quint, Rev. James E. Tracy.

Andover Conference. — Rev. M. McGregor Dana, Rev. Charles H. Oliphant.

Barnstable Conference. — Rev. John W. Dodge, Chauncy M. Hulbert.

Berkshire North Conference. — John D. Carson, Rev. Lyman Whiting.

Berkshire South Conference. — Rev. Parris T. Farwell, John L. Kilbon.

Brookfield Conference. — Edwin H. Baker, Rev. Joseph F. Gaylord.

Essex North Conference. — Robert Drummond, Rev. John D. Kingsbury.

Essex South Conference. — Rev. George A. Jackson, Rev. T. Frank Waters.

Franklin Conference. — Rev. John Cowan, Rev. Henry Hyde, George E. Taylor.

Hampden Conference. — Rev. Lyman H. Blake, John K. Judd, Rev. Edward G. Selden, S. G. Southworth.

Hampshire Conference. — Rev. Isaac Clark, Lucius E. Parsons.

Hampshire East Conference. — Rev. George S. Burroughs, William B. Kimball.

Mendon Conference. — Rev. Francis J. Marsh.

Middlesex South Conference. — Uriel Cutler, Rev. Frederick E. Sturgis.

Middlesex Union Conference. — Rev. Richard Meredith, Thomas Todd.

Norfolk Conference. — Rev. William H. Bolster, S. Franklin Packard, Rev. Franke A. Warfield.

Old Colony Conference. — Alexander Tripp.

Pilgrim Conference. — Rev. John L. Sewall.

Suffolk North Conference. — Rev. Elijah Horr.

Suffolk South Conference. — Rev. B. Frank Hamilton, Arthur W. Tufts.

Suffolk West Conference. — Rev. Jonathan Edwards, Edward I. Thomas.

Taunton Conference. — Rev. Walter Barton, George M. Woodward.

Woburn Conference. — Rev. Frank S. Adams, Albert W. Tenney.

Worcester Central Conference. — Charles A. Denny, Rev. Charles Wadsworth, Jr.

Worcester North Conference. — Rev. Davis Foster, Sydney P. Smith.

Worcester South Conference. — Amos Armsby.

MICHIGAN.

General Association. — Rev. Charles H. Beale, Rev. Philo R. Hurd, William H. Strong.

Cheboygan Conference. —

Chippewa and Mackinac Conference. —

Detroit Association. — Rev. William R. Seaver.

Eastern Association. — Rev. A. Hastings Ross.

Genesee Association. — Rev. Orange C. Bailey, Rev. Austin H. Norris.

Gladstone Association. —

Grand River Association. — Harvey J. Hollister.

Grand Traverse Association. —

Jackson Association. —

Kalamazoo Association. — Rev. Albert B. Cochran.

Lake Superior Conference. —

Lansing Association. — Rev. Leroy Warren.

Muskegon Association. —

Northern Central Association. —

Olivet Association. —

Saginaw Association. — Edward K. Potter.

Southern Michigan Conference. — Rev. John H. Cooper, George A. Smith.

Minnesota.

General Association. — Rev. Marcus W. Montgomery, Lucien Warner.

Anoka Conference. — Rev. Joseph H. Chandler, Rev. John H. Morley, Cyrus Northrop, Rev. Charles F. Thwing.

Central Conference. —

Mankato Conference. —

Minnesota Valley Conference. —

Northern Pacific Conference. — Rev. Charles C. Salter.

Owatonna Conference. — Rev. James W. Strong, Rev. Edward M. Williams.

Western Conference. —

Winona Conference. — Rev. James B. Renshaw.

Mississippi.

Congregational Association. — Rev. Frank G. Woodworth.

Missouri.

Congregational Association. — Rev. John H. Williams, Lyman B. Ripley.

Hannibal Association. —
Kansas City Association. —
Kidder Association. —
Springfield Association. — Rev. Stephen C. Elliott.
St. Louis Association. — Rev. Robert M. Higgins.

Montana.

Conference. — Rev. Henry C. Simmons.

Nebraska.

Congregational Association. — Rev. Lorin F. Berry.
Blue Valley Association. — Arthur B. Fairchild, A. G. Scott, Rev. Henry S. Wannamaker.
Columbus Association. — Rev. Joseph O. Tasker.
Elkhorn Valley Association. —
German Association. — Rev. Moritz E. Eversz.
Lincoln Association. — Rev. Lewis Gregory, J. N. Wilber.
Northwestern Association. —
Omaha Association. —
Republican Valley Association.

New Hampshire.

General Association. — Rev. Charles E. Havens, Rev. Charles S. Murkland, John T. Perry.
Cheshire Conference. — Rev. Charles E. Harrington, Rev. Josiah Merrill.
Coos Conference. —
Grafton Conference. — Rev. Samuel P. Leeds, Rev. James M. Bell.
Hillsboro Conference. — Rev. David W. Goodale, Samuel Upton.
Merrimac Conference. — Rev. Charles E. Milliken.
Rockingham Conference. — Frank R. Drake, Rev. Albert B. Peabody.
Strafford Conference. — Rev. Samuel H. Barnum, Rev. John M. Dutton, Rev. George E. Hall.
Sullivan Conference. — Rev. George H. French.

New Jersey.

Congregational Association. — Samuel Holmes, Rev. William W. Patton.

Newark Conference. — Rev. Amory H. Bradford.

New Mexico and Arizona.

General Association. — Rev. Walter H. Ashley.

New York.

General Association. — Rev. George H. Bailey, Henry T. Dunham, Rev. Albert F. Pierce, Rev. William T. Stokes, David A. Thompson.

Black River and St. Lawrence Association. — Rev. Ebenezer H. Jenkyns.

Central Association. — Rev. Ethan Curtis, Rev. William A. Robinson.

Essex Association. — Rev. James Deane.

Genesee Association. — Rev. Frederick W. Beecher.

Hudson River Association. — Rev. Wayland Spalding.

Manhattan Conference. — Rev. Robert J. Kent, Rev. Robert R. Meredith, James P. Wallace.

New York and Brooklyn Association. — Rev. Lyman Abbott, Rev. Jay N. Taft.

Oneida, Chenango, and Delaware Association. — Gilbert Mann, Rev. Clark C. Otis, Rev. Benjamin D. Peck.

Ontario Conference. — Rev. S. Mills Day, Rev. Franklin S. Fitch.

Suffolk Association. — Rev. William Hedges.

Susquehanna Association. — Rev. Joel J. Hough, Rev. Herman C. Riggs.

Welsh Association. —

Western New York Association. — Rev. Albert W. Terry.

North Carolina.

Conference. — Rev. Alfred Connet, Rev. George S. Smith.

NORTH DAKOTA.

General Association. —

Fargo Conference. — Rev. George B. Barnes, Rev. Edwin H. Stickney.

Jamestown Conference. —

OHIO.

Congregational Association. — Rev. John G. Fraser, Walter A. Mahoney, Lucius F. Mellen.

Central North Conference. — Rev. William F. McMillen.

Central Ohio Conference. — Rev. Washington Gladden, Rev. Irving W. Metcalf.

Central South Conference. —

Cleveland Conference. — H. Clark Ford, E. W. Metcalf.

Eastern Conference. — Rev. John M. Thomas.

Grand River Conference. — Rev. Samuel B. Cooper.

Marietta Conference. — Rev. Nathan J. Morrison.

Medina Conference. — Rev. Norman Plass.

Miami Conference. — C. L. F. Huntington.

Plymouth Rock Conference. —

Puritan Conference. — Rev. Albert B. Cristy, H. A. Sackett.

Toledo Conference. — Rev. Henry M. Bacon.

Trumbull and Mahoning Conference. —

OREGON.

Congregational Association. —

Middle Columbia Association. —

Willamette Association. —

PENNSYLVANIA.

Congregational Association. — Rev. George Hill, C. T. Roberts.

Eastern Association. —

Western Welsh Association. —

Western English Association. —

Wyoming Conference. —

RHODE ISLAND.

Congregational Conference. — Rev. Forrest F. Emerson, George H. Slade, Rev. John E. Wildey.

South Dakota.

General Association. —

Black Hills Association. —

Central Association. — Rev. Fayette G. Appleton, Rev. William B. D. Gray.

Dakota Association. — Rev. Alfred L. Riggs.

German Association. —

Midland Association. — Rev. Richard H. Battey, Rev. David Beaton.

Plankinton Association. — Rev. William B. Hubbard, Rev. H. De Forest Wiard.

Yankton Association. — Rev. William S. Bell, Lucius L. Tyler.

Tennessee.

Central South Association. — Rev. George M. McLellan, Rev. G. Stanley Pope.

Texas.

North Texas Association. — Ira H. Evans.

Utah.

General Association. — Rev. John E. Hurlbut.

Vermont.

General Convention. — Franklin Fairbanks, Rev. Calvin B. Hulbert, Rev. Sanford S. Martyn.

Addison Conference. — Rev. William B. Hague.

Bennington Conference. —

Caledonia Conference. — Rev. Henry Fairbanks.

Chittenden Conference. — F. P. Sawyer.

Essex Conference. —

Franklin and Great Isle Conference. — Rev. Herbert R. Titus.

Lamoille Conference. —

Orange Conference. — Rev Vitellus M. Hardy, Rev. John W. Lees.

Orleans Conference. — Rev. George A. Mills, C. F. Ranney.

Rutland Conference. — Rev. George W. Phillips, Nathan R. Reed.

Union Conference. — Rev. Alfred B. Dascomb.

Washington Conference. — Rev. William S. Hazen.

Windham Conference. — Rev. George F. Chapin, Rev. Frank F. Lewis.

Windsor Conference. — Rev. Edward B. Chamberlin, Gilbert A. Davis.

WASHINGTON.

Congregational Association. —

Puget Sound Association. —

Upper Columbia Association. —

Yakima Association. —

WISCONSIN.

Congregational Convention. — Rev. Henry A. Miner, Rev. Judson Titsworth.

Beloit Convention. — Rev. Henry D. Porter, John M. Whitehead.

La Crosse Convention. — Rev. Henry Faville.

Lemonweir Convention. — Rev. George C. Weiss.

Madison Convention. — Francis J. Lamb, Rev. Charles H. Richards.

Milwaukee Convention. — Rev. William L. Bray, Rev. Luther Clapp.

Northwest Convention. — Rev. Adolph A. Berle.

Southwest Convention. — Thomas Davies.

Welsh Convention. —

Winnebago Convention. — Rev. John Faville, Mrs. Sarah S. Fuller.

HONORARY MEMBERS.

OFFICERS AND MEMBERS OF THE COUNCIL.

Moderator of 1886. — Rollin A. Cooke.

Secretary. — Rev. Henry A. Hazen.

Registrar. — Rev. William H. Moore.

Treasurer. — Rev. Samuel B. Forbes.

Provisional committee. — Samuel B. Capen, Rev. James G. Roberts, Rev. Henry A. Stimson, Rev. Josiah Strong, G. Henry Whitcomb.

Publishing committee. — Rev. Henry M. Dexter.

Committee on Mormon question. — Rev. William H. Ward.

Committee on memorial to John Robinson. — Rev. George E. Day.

Committee on Sunday-school work. — Rev. Smith Baker.

Committee on inter-denominational comity. — Rev. Julian M. Sturtevant.

Committee on city evangelization. — Rev. James L. Hill.

Committee on systematic beneficence. — Rev. Francis E. Clark, Rev. Simeon Gilbert.

To deliver addresses. — Rev. Arthur Little, Rev. Richard S. Storrs.

By vote of the Council. — Rev. Alvan F. Sherrill.

Delegates from National Congregational Charitable Societies.

American Board of Commissioners for Foreign Missions. — Rev. Judson Smith.

American College and Education Society. — Rev. John A. Hamilton.

American Congregational Union. — Rev. Levi H. Cobb.

American Home Missionary Society. — Rev. William Kincaid.

American Missionary Association. — Rev. Augustus F. Beard.

New West Education Commission. — Rev. Charles R. Bliss.

Congregational Sunday School and Publishing Society. — Rev. George M. Boynton.

Delegates from Theological Seminaries.

Andover. — Rev. William J. Tucker.

Bangor. —

Chicago. — Rev. Hugh M. Scott.

Hartford. — Rev. Chester D. Hartranft.

Oberlin. — Rev. Frank H. Foster.

Pacific. —

Yale. — Rev. George P. Fisher.

Statistical Secretaries of State and Territorial Bodies.

Rev. Samuel L. Gerould, Rev. Charles L. Harris, Rev. Frank A. Johnson, Rev. George C. Rowe, Rev. Azel W. Wild.

Missionaries of the American Board of Commissioners for Foreign Missions.

Rev. John E. Chandler, Rev. George F. Herrick, Rev. Martin L. Stimson.

Delegates from Corresponding Bodies.

The Congregational Union of Nova Scotia and New Brunswick. — Rev. John B. Saer.

The Congregational Union of Ontario and Quebec. — James Bale, Rev. Henry E. Barnes, George Hague, Rev. J. K. Unsworth, Rev. Joseph Wild.

The Congregational Union of England and Wales. — Rev. Alexander Mackennal.

Committees.

Committees were appointed as follows : —

On statement of American Board of Commissioners for Foreign Missions. — Rev. Julian M. Sturtevant, of Ohio ; Rev. Henry D. Porter, of Wisconsin ; Rev. A. Hastings Ross, of Michigan.

On statement of American College and Education Society. — Rev. Addison P. Foster, of Massachusetts ; Rev. Russell T. Hall, of Florida ; Rev. Leavitt H. Hallock, of Maine.

On statement of American Congregational Union. — Rev. Albert E. Dunning, of Massachusetts ; Rev. John H. Morley, of Minnesota ; Lyman B. Ripley, of Missouri.

On statement of American Home Missionary Society. — Rev. George Leon Walker, of Connecticut ; Rev. Frank T. Bayley, of Maine ; Rev. James G. Dougherty, of Kansas.

On statement of American Missionary Association. — Rev. Amory H. Bradford, of New Jersey ; Samuel B. Capen, of Massachusetts ; Rev. George A. Gates, of Iowa ; Rev. Simeon Gilbert, of Illinois.

On statement of Congregational Sunday School and Publishing Society. — Rev. Robert R. Meredith, of New York ; Rev. Charles A. Dickinson, of Massachusetts ; Rev. John H. Williams, of Missouri.

On statement of New West Education Commission. — Rev. James W. Strong, Minnesota ; William H. Strong, of Michigan ; Rev. Justin E. Twitchell, of Connecticut.

On statements of theological seminaries. — Rev. William H. Ward, of New York; Rev. James W. Cooper, of Connecticut; Rev. Joseph E. Roy, of Illinois.

Temperance.

A resolution on temperance was received and referred to the business committee.

Secretary, registrar, treasurer, auditor.

Rev. Henry A. Hazen, of Massachusetts, was elected secretary; Rev. William H. Moore, of Connecticut, registrar; and Rev. Samuel B. Forbes, of Connecticut, treasurer; David N. Camp, of Connecticut, was chosen auditor.

Missionary periodicals.[1]

A memorial from the General Association of Minnesota, and also resolutions relating to missionary periodicals, were received and referred to the following committee: —

Rev. Washington Gladden, of Ohio; Rev. Joseph Anderson, of Connecticut; Rev. Erastus Blakeslee, of Massachusetts; Rev. James B. Chase, of Iowa; James M. W. Hall, of Massachusetts.

Relations of the national Congregational benevolent societies to the churches.[2]

A memorial from the General Conference of Connecticut on the relations of the national Congregational benevolent societies to the churches was presented with resolutions, and referred to the following committee: —

Rev. Justin E. Twitchell, of Connecticut; Rev. George P. Fisher, of Connecticut; Rev. Robert R. Meredith, of New York; Rev. Alonzo H. Quint, of Massachusetts; Rev. George Leon Walker, of Connecticut.

Roll. — Certain Georgia conferences.[3]

The committee on the roll presented an additional report, which was accepted, and also a special report relating to delegates of certain Georgia conferences, which, with related resolutions, was accepted and referred to the following committee to report at 10 A. M., Friday: —

[1] Page 367. [2] Page 267. [3] Page 277.

Rev. Alonzo H. Quint, of Massachusetts: Rev. James G. Dougherty, of Kansas; Rev. George E. Hall, of New Hampshire; Rev. Henry L. Hubbell, of Louisiana; Rev. George W. Phillips, of Vermont: Herman C. Riggs, of New York: George A. Smith, of Michigan: Rev. George Leon Walker, of Connecticut; Rev. Nathan H. Whittlesey, of Illiniois.

Inter-denominational comity.[1] — *Christian union.*

The committee on inter-denominational comity presented a report with resolutions. The report was accepted, and the resolutions were amended and adopted as follows: —

Resolved, (1) That the multiplying or continuing of churches in towns and villages beyond the capacity of the people to sustain them, under the auspices of different ecclesiastical bodies which are essentially united in their faith and teaching, is productive of deplorable evils. It involves a waste of Christian forces. It is inconsistent with the spirit of fraternal co-operation that should animate Christian disciples. It engenders sectarian rivalry and conflict. It presents in the communities where it occurs a spectacle of division, which operates in various ways to weaken the practical influence of Christianity and strengthen the hands of its adversaries.

Resolved, (2) That the remedy for the evil thus described lies in the observance of the Christian rule of comity which forbids one ecclesiastical body from interfering on the same ground with the work which another has already undertaken and is faithfully prosecuting. To secure the observance of this rule — next to the spread of an enlightened Christian conviction on the subject — the most important requisite is proper official action on the part of general and local superintendents of home missions, and especially of the several ecclesiastical organizations with which they are connected.

Resolved, (3) That a committee on Christian unity be appointed by this Council to communicate the foregoing resolutions, in earnest and respectful terms, to similar committees which have been or may be appointed by other ecclesiastical bodies, and to request that such action may be taken by these organizations as will effectually promote the object which the above resolutions have in view; and that said committee have power to act at their discretion for the furtherance of the purpose for which they were appointed.

[1] Page 245.

The following were appointed the committee on Christian comity: —

Rev. George P. Fisher, of Connecticut; Rev. Lyman Abbott, of New York; Rev. Henry Hopkins, of Missouri; Rev. Daniel Merriman, of Massachusetts; Rev. Julian M. Sturtevant, of Ohio; and the report of the committee on inter-denominational comity was referred to them for use.

Relations with Free Baptists and other denominations.[1]

The committee on relations with Free Baptists and other ecclesiastical bodies presented a report and a resolution. The report was accepted, and the resolution was adopted as follows: —

Resolved, That the Congregational churches express to the Free Baptist churches their appreciation of the work which these churches have done and are doing in the cause of our Lord, and our cordial sympathy in doctrine and polity, trusting for a reciprocal kind feeling; expressing regret that churches so closely of the same form, substance, and spirit should not be formally one body, and hoping that a common experience will hasten the coming of such a union for its obvious advantages in the great work committed to us alike.

The committee was continued and enlarged as follows: —

Rev. Alonzo H. Quint, of Massachusetts; Rev. Smith Baker, of Massachusetts; Rev. Henry Fairbanks, of Vermont; Rev. George E. Hall, of New Hampshire; Rev. Thomas Laurie, of Rhode Island; Rev. John H. Morley, of Minnesota; J. L. Pickard, of Iowa; Rev. Albert F. Pierce, of New York; John S. Sewall, of Maine; Rev. William H. Ward, of New York.

At 12.30, a recess was taken till 2.30.

Thursday Afternoon, Oct. 10.

The provisional committee and expenses of committees.

At 2.30, after singing, it was *voted*, That, until further order, the provisional committee be authorized to pay such expenses of committees created by the Council as may be incurred for printing, clerk hire, postage, and stationery, and such other exceptional expenses as said committee may approve.

[1] Page 252.

Committee to prepare by-laws of trustees of National Council.

The committee to prepare by-laws for the trustees of the National Council reported by-laws which were approved, as found on pages 378–380 of Minutes of the session of the National Council in 1886.

Roll. — Ministerial relief.[1]

The committee on the roll presented an additional report, which was accepted. The report of the committee on ministerial relief was taken from the table. The resolution contained in it was rejected, and the following was adopted : —

"That the Council of 1889, in the matter of ministerial relief, reaffirm the action of the Council of 1886 on page 46 of Minutes of said Council. It is our earnest wish that all our churches and their individual members may be interested in this work of ministerial relief ; that permanent funds may be provided, and ample provision made, so that our brethren in all the land may give themselves wholly to the work of evangelization, exempt from cares and anxieties as to material support for themselves, if overtaken by sickness or when advanced in years, or for their families, if they should be removed by death."

It was *voted*, That the action of the Trustees of the National Council interpreting their duties, as defined in resolution 3, page 46, of the Minutes of the National Council of 1886, to require the turning over of the income of the ministerial relief fund to the committee of that name, to be distributed by them, be approved as the intent and will of the Council in the creation of the ministerial relief committee.

Temperance.

The following were appointed a committee on temperance : —

David N. Camp, of Connecticut : Nathan P. Dodge, of Iowa ; Rev. Leigh B. Maxwell, of Georgia.

Greetings by telegram from the Woman's Christian Temperance Union of Massachusetts were received, to which Rev. Smith Baker, of Massachusetts, was appointed to make response.

American College and Education Society.[2]

The statement of the American College and Education Society was presented and referred.

[1] Page 116. [2] Page 127.

Relations of the charitable societies to the churches.

The committee on the memorial from Connecticut reported a resolution, which was laid on the table for Friday morning.

Committee on report of provisional committee.[1]

The committee on the ordinary report of the provisional committee presented a report, which was accepted, and on their recommendation the following resolutions were adopted : —

Compensation of statistical secretaries.

Resolved, That the several State bodies be earnestly requested to consider whether the service of their respective secretaries receives adequate return.

Provisional committee. — By-laws relating to, amended.

Resolved, That by-law V. be amended so as to include by-law XII., and also so as to read as follows : —

"The provisional committee shall consist of ten persons, the secretary, the registrar, and the treasurer, *ex officiis*, and seven others chosen by the Council, including two members of the last previous committee ; and four shall be a quorum.

"They shall specify the place and precise time at which each session shall begin ; shall choose a preacher ; may select topics regarding the Christian work of the churches and persons to prepare and present papers thereon ; shall do any work referred to them by the Council ; shall name a place for the next triennial Council ; may fill any vacancy occurring in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session ; shall consult the interests of the Council, and act for it in said intervals, subject to the revision of the Council ; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization."

The same committee presented a report on the special report relating to churches planted in the fields of the American Board of Commissioners for Foreign Missions, which was accepted, and the recommendations of said special report were adopted as follows : —

[1] Page 95.

Relations with churches in the fields of the American Board of Commissioners of Foreign Missions. — Manual for them.[1]

1. That missionaries in the service of the American Board be invited to be present while in this country, and sit as honorary members at any regular meeting of this body.

2. That ecclesiastical bodies entitled to representation in this body, and of which missionaries are members, be recommended to elect such missionaries, if in this country, as delegates to this Council.

3. That the secretary be instructed to enter into correspondence with each mission of the Board, with a view to having some person appointed to act as a medium of communication between this body and the mission to which he belongs, who shall receive, translate, and distribute such of the papers and doings of this Council as have a bearing upon the interests of Christ's kingdom at large, and will promote a sense of oneness in our work, and strengthen the bonds of union between the home churches and the missionaries and the churches gathered by them.

4. That Rev. Henry A. Stimson, of Missouri, Rev. Henry Blodgett, of China, Rev. M. McGregor Dana, of Massachusetts, Rev. Jerome D. Davis, of Japan, Rev. Joseph K. Greene, of Turkey, Rev. James Tompkins, of Illinois, Rev. William H. Ward, of New York, be a committee to prepare a manual of Congregational usage to be used for the instruction of the members of Congregational churches on missionary grounds; that they confer with the Congregational Sunday School and Publishing Society with reference to publication, and that they report at the next triennial session of the Council.

American Congregational Union.[2] — *American Board of Commissioners for Foreign Missions.*[3]

The statement of the American Congregational Union was presented, and after an address by Rev. Albert E. Dunning, of Massachusetts, was referred.

After singing, the statement of the American Board of Commissioners for Foreign Missions was presented and referred.

Rev. J. T. Ise, of Japan, addressed the Council.

[1] Page 90. [2] Page 132. [3] Page 116.

Amending by-laws.

The committee on proposed amendments of by-laws reported the following, which were adopted : —

Insert in by-law III., in the second line, after the words " entertaining the Council," the words " and the retiring moderator."

By-law VIII. Immediately after the organization of the Council, the committee of nominations shall name to the body the following committees : —

1. As now.
2. Omit.
3. As now.
4. And at their convenience they shall name to the Council a publishing committee of five, including, as now.

By-law XV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall read the names of persons representing bodies already in affiliation with the Council, who shall *prima facie* be the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, and the Council shall at once proceed to the election of its presiding officers.

Committee on report of secretary.[1]

The committee on the report of the secretary presented a report with recommendations. The report was accepted and amended ; and the recommendations, except so much as related to the proposed General Congregational Council, which was laid on the table for further action, were adopted as follows : —

Statistical matters.

1. That we recommend that, to expedite the gathering of statistics, hereafter the reports of the churches be made, not to the scribes or clerks of the local associations or conferences, but directly to the State secretaries.

2. That hereafter, in the Year-Book, honorary titles be omitted, except " Rev." before the names of ministers.

3. That a column be added to our statistics for Young People's

[1] Page 108.

Societies of Christian Endeavor and similar societies connected with our churches.

4. That in the statistical blanks, the question in regard to removals by discipline be amended so as to read, How many were removed otherwise — as by discipline and revision of roll?

5. That home expenditures should not include what a church received as missionary aid.

6. That, in the tables of the Year-Book the secretary follow the local designations of churches used by State secretaries in their official reports to him.

7. That the secretary omit the list of "ministers without pastoral charge."

8. That we recommend that all churches reported as without members, or known by the State secretaries to be without members, and churches having a very few members, but adjudged without life, be dropped from the roll, except where legal rights are involved.

9. That the secretary be authorized to furnish the State secretaries with bound copies of the Year-Book.

At 5.30, a recess was taken till 7.30.

THURSDAY EVENING, Oct. 10.

The church and the young. — The need of Bible study.

At 7.30, Ira H. Evans, of Texas, assistant moderator, took the chair. After singing, prayer was offered by Rev. Henry D. Porter, of Wisconsin.

Rev. Francis E. Clark, of Massachusetts, presented a paper on the church and the young, and the subject was discussed.[1]

Rev. Albert E. Dunning, of Massachusetts, presented a paper on the need of Bible study, and the subject was discussed.[2]

After singing, and the benediction by Rev. Robert R. Meredith, of New York, the Council adjourned till 9 A. M. Friday.

FRIDAY MORNING, Oct. 11.

Minutes. — Bangor Seminary. — Devotion.

At 9, the moderator called the Council to order, and prayer was offered by Rev. Samuel P. Leeds, of New Hampshire.

The minutes of Thursday were read and approved.

The statement of Bangor Theological Seminary was presented and referred.[3]

[1] Page 313. [2] Page 329. [3] Page 185.

The Council spent half an hour in devotion, led by Rev. Henry A. Stimson, of Missouri.

Certain Georgia conferences.[1]

The committee on delegates of certain Georgia conferences presented a report, which was accepted.

It was *voted*, That said delegates be allowed to be heard.

At 12.30, the discussion was suspended, and a recess taken till 2.30.

FRIDAY AFTERNOON, Oct. 11.

Oberlin, Yale, and Chicago Seminaries.[2]

At 2.30, after singing, the statements of Oberlin, Yale, and Chicago Theological Seminaries were presented and referred.

Next triennial session of the National Council.

On invitation, it was *voted*, That the next triennial session of the National Council be held in Minneapolis, Minn., beginning at 10 A. M. on the second Wednesday in October, 1892.

Certain Georgia conferences.

The discussion of the morning was resumed, and the following resolutions were adopted: —

Resolved, That the Rev. Simeon C. McDaniel, representing the Atlanta District Conference, and the Rev. Stephen E. Bassett, representing the Flint River District Conference, be enrolled as representing these conferences respectively; and that the Rev. Alvan F. Sherrill, of Atlanta, be given a seat as an honorary member.

Resolved, That this Council reaffirms the historic position we conceive to be characteristic of Congregationalism always, the equality of all brethren in Christ Jesus; and that we admit the before-named delegates of the Congregational conferences in Georgia to membership in this body in the belief that they also stand with us on this ground; and in the expectation that they will use the uttermost of their endeavors at home to realize and manifest the fact in the promotion of organic union among all the Congregational churches of that commonwealth.

The doxology was sung.

[1] Page 278. [2] Pages 186, 193 and 198.

Sunday-school work.[1]

The committee on Sunday-school work presented a report, which was accepted.

At 5.30, a recess was taken till 7.30.

FRIDAY EVENING, Oct. 11.

Memorial to John Robinson.

At 7.30, after singing, Rev. Simeon C. McDaniel, of Georgia, led in prayer.

Rev. Simeon Gilbert, of Illinois, and Rev. Jonathan Edwards, of Massachusetts, were added to the committee on the statements of the American Missionary Association.

The committee on the memorial to John Robinson presented a report,[2] which was accepted, and the committee were continued, as follows, Rev. Charles Ray Palmer, of Connecticut, being chosen in place of Alfred S. Barnes, of New York, deceased: —

Rev. Henry M. Dexter, of Massachusetts; Rev. Samuel C. Bartlett, of New Hampshire; Eliphalet W. Blatchford, of Illinois; Rev. George E. Day, of Connecticut; Rev. John K. McLean, of California; Rev. Charles R Palmer, of Connecticut; Rev. William A. Robinson, of New York.

Mansfield College, Oxford, England.

The following preamble and resolutions were adopted: —

We, the more than four thousand and five hundred Congregational churches of the United States of America, assembled by delegation in the second week of October, 1889, in Worcester, Mass., in the seventh triennial session of our National Council, have heard with signal and tender interest that the next week is to be made memorable to our Christian brethren, the Congregationalists of the Mother Country, by an event which to them will be rich with jubilance and promise, and as to which it is in our hearts to be helpers of their joy.

We cannot forget that our fathers shared with the pious Englishmen of the ancient days the privileges of Cambridge and Oxford, learning there with them those great lessons not merely of letters but of life, which wrought within them all that desire towards civil and religious liberty, which, after many days and through many trials, bore much good fruit there and here.

[1] Page 365. [2] Page 257.

Our fathers sorrowed with English non-conformists, when, two centuries and a quarter ago, for conscience' sake, they were driven out of those ancient seats of learning, and compelled, under severe and most unjust privations, to look elsewhere for that intellectual and spiritual culture which was needed to fit their sons for the effective service of God on earth. And now that, after more than two hundred years, that work of exclusion has been so far undone as to permit their honorable return to these ancient universities, and Congregationalists have founded in Oxford a home for the theology and the faith of their churches, and are about to dedicate the same *Christo et ecclesiæ*, be it by this Council hereby resolved as follows : —

Resolved, (1) That we rejoice with our brethren that God has put it into their hearts to found Mansfield College in Oxford, and has led them step by step to so large and noble a fulfilment of their pious purpose.

Resolved, (2) That we devoutly supplicate the blessing of the great Head of the church upon that college, beseeching him so to endow its honored principal, and all who may be associated with him, and who in the ages to come may succeed him and them, that its educating work for the kingdom of Christ shall be good, and only good, and that continually, so that its founders and friends of to-day may say of it, with even a larger hope, as in 1584 Sir Walter Mildmay said to Queen Elizabeth of Emmanuel College in Cambridge when he had founded it, "I have set an acorn which, when it becomes an oak, only God can tell how glorious shall be the fruit thereof."

Resolved, (3) That these resolutions be signed by the moderator and secretary of this Council, and cabled to Rev. Charles Ray Palmer, of Bridgeport, Conn., now in Oxford, with the request that, as a specially commissioned messenger from this body for that purpose, he present the same to the authorities of Mansfield College.

Christian socialism.[1] — *City evangelization.*[2] — *The Georgia discussion.*

Rev. Washington Gladden, of Ohio, presented a paper on Christian socialism.

After singing, the committee on city evangelization presented a report with resolutions. The report was accepted, and the resolutions were laid on the table for further action.

[1] Page 338. [2] Page 288.

Rev. Michael E. Strieby, of New York, made an explanation relating to the discussion in the afternoon on the Georgia question, and in the same connection remarks were made by Rev. William Kincaid, of New York, Rev. George Leon Walker, of Connecticut, and the moderator, after which the doxology was sung. The benediction was pronounced by Rev. Justin E. Twitchell, of Connecticut, and at 9.30, the Council adjourned till 9 A. M. Saturday.

SATURDAY MORNING, Oct. 12.

Minutes. — Devotion. — Roll. — Day of prayer for the Holy Spirit.

At 9 the moderator called the body to order, and prayer was offered by Rev. Spencer Snell, of Alabama.

The minutes of Friday were read and approved.

The Council spent half an hour in devotion, led by Rev. William W. Patton, of the District of Columbia.

The committee on the roll presented an additional report, which was accepted.

It was *resolved*, That this seventh National Council recommends that each and all of the Congregational churches of these United States unite at as early a date as practicable in the observance of a special day of prayer for the baptism of the Holy Ghost and of fire, and that a committee of three be appointed to name such day.

Hezekiah L. Reade, of Connecticut, Rev. Nathan J. Morrison, of Ohio, and Rev. George S. F. Savage, of Illinois, were appointed said committee.

Relations of the benevolent societies to the churches.

The resolution reported by the committee on the memorial from Connecticut was taken from the table, amended, and adopted as follows : —

Resolved, That this Council appoint a committee of thirteen to act in connection with committees which our national benevolent societies have appointed or shall appoint, to consider the relations of these societies to the churches, and for the guidance of the said committees the Council declares its opinion in favor of steps which in due time will make the said societies the representatives of the churches, and the said committee shall communicate to the churches, through the public press, the results of its inquiries and deliberations at as early a date as possible.

Woman's Home Missionary Association.

The committee on the Woman's Home Missionary Association presented a report, which was accepted.

Statement of Andover Seminary.[1]

Ths statement of Andover Seminary was presented and referred.

Increase of the ministry.

Resolutions relating to an increase of the ministry were presented and laid on the table for further action.

Salutations.

Salutations were presented of the Congregational Union of England and Wales by Rev. Alexander Mackennal, and of the Congregational Union of Ontario and Quebec by Rev. J. Wild, Rev. Henry E. Barnes, and George Hague, to which the moderator responded.

At 12.30. a recess was taken till 2.30.

Saturday Afternoon, Oct. 12.

At 2.30, committees were appointed as follows: —

On ministerial relief. — Rev. Frederick A. Noble, of Illinois; David C. Bell, of Minnesota; William H. Bradley, of Illinois; Franklin Fairbanks, of Vermont; Rev. George H. Ide, of Wisconsin; Francis J. Lamb, of Wisconsin; Walter A. Mahoney, of Ohio; Rev. Henry A. Stimson, of Missouri; Rev. William M. Taylor, of New York; Rev. Nathan H. Whittlesey, of Illinois.

Provisional committee. — Rev. Franklin D. Ayer, of New Hampshire; Rev. Samuel B. Forbes, of Connecticut, *ex officio;* Charles F. Gates, of Illinois; Rev. Henry A. Hazen, of Massachusetts, *ex officio;* Rev. Arthur Little, of Massachusetts; Rev. William H. Moore, of Connecticut, *ex officio;* Rev. Julian M. Sturtevant, of Ohio; Rev. Charles F. Thwing, of Minnesota; Rev. Samuel H. Virgin, of New York; G. Henry Whitcomb, of Massachusetts.

[1] Page 182.

Publishing committee. — Rev. Henry M. Dexter, of Massachusetts; Rev. Samuel B. Forbes, of Connecticut, *ex officio;* Rev. Henry A. Hazen, of Massachusetts, *ex officio;* Rev. William H. Moore, of Connecticut, *ex officio;* Rev. Alonzo H. Quint, of Massachusets.

Trustees of National Council.

The provisional committee were appointed the trustees of the National Council.

Systematic beneficence.[1]

The committee on systematic beneficence presented a report, which was accepted.

Marietta centennial.[2]

The delegates to the Marietta centennial presented a report, which was accepted.

Relations of the benevolent societies to each other.

The following resolution was adopted: —

Resolved, That a committee of nine, to be composed of men known to be in active sympathy with our various benevolent societies, but not identified with the administration of any of them, be appointed to consider the relations of our benevolent societies to each other, and to see whether there cannot be some readjustment of the work of these societies in the home field, so as to bring about more unity and economy of labor, and to use their best endeavors in conjunction with the officers of these societies to secure this readjustment as speedily as possible, if, after careful examination of the whole question, it shall seem best to do so.

Church Loan Fund.[3]

The executive committee on the church loan fund presented a report with a recommendation. The report was accepted, and the recommendation was adopted as follows: —

That this fund be held perpetually in the sole custody of the American Congregational Union under the designation, "The National Council Church Loan Fund," and that the Union be asked to report the condition of it to the National Council at each of its sessions hereafter, and that the committee be discharged.

[1] Page 282. [2] Page 259. [3] Page 255.

Revision of form of admission of church members.

It was *resolved*, That a committee of seven who are at the time of appointment in the active pastorate of churches be appointed to revise the form of admission to church membership which was prepared by the committee charged with the duty of drawing up a creed and form of admission, and put it in the shape to make it more suitable for the purpose for which it was constructed and more likely to commend itself to general use in our Congregational churches, and that this committee report to the churches the result of their labors through the public press.

Missionary periodicals.

The committee on the memorial and resolution relating to missionary periodicals presented a report with resolutions and a recommendation.

The report was accepted, and the resolutions were adopted, as follows : —

Resolved, (1) That it is the judgment of this Council that the time has come when the best interests of the cause will be better promoted, and the wishes of the churches and pastors more perfectly carried out, by the consolidation of the several periodicals published by the missionary society engaged in the home work.

Resolved, (2) That a committee of five be appointed to communicate these resolutions to the societies referred to, and to act as the representatives of this Council in the matter, and that each of the societies be requested to appoint a committee to confer with said committee of five for the promotion of the object sought by this resolution.

The recommendation was that the Council be asked to express by vote its choice between a weekly journal and a monthly magazine.

Such vote was taken, and stood seventy-four for a weekly journal, and forty-five for a monthly magazine.

Statements of American Missionary Association, New West Education Commission, and Congregational Sunday School and Publishing Society.[1]

Statements of the American Missionary Association, of the New West Education Commission, and of the Congregational Sunday School and Publishing Society were presented and referred.

[1] Pages 143, 153, and 159.

Report of committee on statement of American College and Education Society.[1]

The committee on statement of American College and Education Society presented a report, which was accepted.

Evening session.

It was *voted* to hold an evening session.

General Congregational Council.

The recommendation of the committee on the report of the secretary, relating to a General Congregational Council, was taken up, amended, and adopted, as follows: —

Resolved, (1) That this Council favors the proposition of the Congregational Union of England and Wales, that we join by delegation in holding a General Council in London, England, at no distant day, "to deliberate on the grave questions affecting the faith and the church of Christ, which at present are in debate throughout Christendom; and to confer on matters which expressly concern Congregational churches."

Resolved, (2) That the delegation of the National Council to said General Council consist of the provisional committee and twenty-five other persons to be appointed at this session, including a suitable proportion of laymen; that said delegation have power to fill vacancies in their number, and also to add thereto, if required by the basis of representation fixed for the General Council; and that they choose from their number a committee of eleven authorized to take part with the representatives of other bodies in all the preliminary arrangements for said Council.

Resolved, (3) That we suggest that each State or general body connected with the National Council appoint one delegate to said General Council.

Pacific Seminary.[2] — *American Missionary Association.*

The statement of the Pacific Seminary was presented and referred.

Edward I. Thomas, of Massachusetts, was appointed a member of the committee on the statement of the American Missionary Association.

[1] Page 131. [2] This statement is missing.

Report on statement of American Congregational Union.[1]

The committee on the statement of the American Congregational Union presented a report, which was accepted.

Provisional committee instructed.

It was *resolved*, That the provisional committee, in arranging for the program for the next Council, consider whether time may not be saved for other and more important matters now crowded out, by providing for the reference of the various reports to a committee only when topics are presented in the original statements upon which further consideration and action may seem to be needed.

Report on statements of theological seminaries.[2]

The committee on the statements of the theological seminaries presented a report, which was accepted.

Work among the Germans in this country.[3]

Rev. Moritz E. Eversz was heard on the work among the Germans in this country. A copy of his address was asked for publication; and it was *voted*, That, in the opinion of this Council, the religious work being done through the American Home Missionary Society for and among the large German population of our country is of very great importance and promise; and that we urge upon our churches that they contribute generously to endow our special work for fitting young men for the German ministry in our seminaries in Chicago, and in Crete, Nebraska.

The Sabbath.

It was *voted*, That a committee of five be appointed on the observance of the Sabbath.

At 5.30, a recess was taken till 7.30.

SATURDAY EVENING, Oct. 12.

Salutations by letter.[4]

At 7.30, in the lecture room, after singing, the salutations of the General Assembly of the Presbyterian Church in the United States of America were presented by letter.

[1] Page 136. [2] Page 201. [3] Page 234. [4] Page 368.

Norwegian Mission Union. — Our relations to Scandinavian churches [1]

A memorial from the Norwegian Mission Union, and also a declaration on our relations to the Scandinavian churches, were presented, and ordered to be referred to a committee.

Improvement in public worship.[2]

The committee on improvement in public worship presented a report, which was accepted, and the subject was discussed.

Statement of American Home Missionary Society.[3]

The statement of the American Home Missionary Society was presented and referred.

Classification of committees.

It was *resolved*, That a more exact classification of the various committees called for by the work of the Council is desirable, and that they be designated in the Minutes according to the facts, as standing committees, *ad interim* committees, session committees.

Statements of societies and seminaries.

A resolution relating to statements of societies and seminaries was presented and referred to the following committee: —

Galen C. Moses, of Maine; Rev. Marcus W. Montgomery, of Minnesota; Rev. Charles H. Richards, of Wisconsin.

Report on statement of American Missionary Association.[4]

The committee on the statement of the American Missionary Association presented a report, which was accepted.

The exposition of 1892. — *The Sabbath.*

It was *voted*, That a committee be appointed to apply for space in the proposed exposition of 1892, in which to show what Congregationalism has done for the world.

It was *resolved*, (1) That this Council rejoices in the rising tide of interest in the matter of a better observance of the Lord's day, and in the multiplication of State and local organizations for the promotion of this object.

[1] Pages 271–4. [2] Page 297. [3] Page 138. [4] Page 151.

Resolved, (2) That we use our utmost endeavors to secure such national legislation as shall prevent all unnecessary labor in connection with the United States mail and military service and interstate commerce on the Lord's day.

At 9.30, the Council adjourned till 10.30 A. M. on Sunday.

SUNDAY MORNING, Oct. 13.

The home field. — The Lord's supper.

At 10.30, the Council engaged in public worship in Plymouth church, in which Rev. Edward G. Fullerton, of said church, and Rev. Joseph E. Roy, of Illinois, conducted the opening services, and Rev. Arthur Little, of Massachusetts, delivered a discourse on the home field from Luke xix. 42, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes"; after which the service was concluded by the Lord's supper, in which the Council united with Plymouth church, administered by Rev. Alden B. Robbins, of Iowa, and Rev. George S. F. Savage, of Illinois.

SUNDAY EVENING.

Public worship. — Sermon.

At 7.30, the Council reassembled for worship, in which Rev. Charles Wadsworth, Jr., the pastor of the church, and Rev. S. Mills Day, of New York, conducted the opening services, and Rev. Israel Dwinell, of California, preached from Isaiah lv. 4, "Behold, I have given him for a witness to the peoples, a leader and commander to the peoples."

At 9.30, after singing and the benediction by the preacher, the Council adjourned till 9 A. M. Monday.

MONDAY MORNING, Oct. 14.

Minutes. — Amendment of constitution. — Devotion.

At 9, the moderator called the body to order, and Rev. George C. Rowe, of South Carolina, led in prayer.

The minutes of Saturday and Sunday were read and approved.

The proposed amendment of the constitution was taken from the table and continued for action in 1892, namely: —

Resolved, That the constitution be amended by omitting the word "third," in the first article, and by substituting the word

"annual" for the word "triennial" wherever it occurs in articles III., IV., and V.

The Council spent half an hour in devotion, led by Walter A. Mahoney, of Ohio.

Finance.[1]

The committee on finance presented a report with resolutions. The report was accepted and the resolutions were adopted, as follows: —

Resolved, That the provisional committee be authorized at their discretion to increase the compensation of the secretary.

Resolved, That the publishing committee be authorized to expend a sum not to exceed four hundred dollars for help under their direction in the preparation of the Year-Book.

Resolved, That we will welcome the establishment of a Congregational Quarterly, with the understanding that the Council assume no pecuniary responsibility in the publication.

Resolved, That the churches be asked to contribute annually the sum of one and one half cents per member to meet the current expenses during the next three years.

Resolved, That so much of the arrearages in the accounts of the treasurer with the General Association of New York as has accrued from charging that body with what has been reckoned as due from the non-associated churches of the Manhattan Association in New York City and Brooklyn, and from the Welsh churches, be charged off; and that we recommend that a strenuous effort be made by the New York associated churches to pay the deficiency arising from the fact that they have paid only on their resident members.

Temperance.[2]

The committee to memorialize Congress on temperance presented a report, which was accepted.

The committee on temperance presented the following preamble and resolutions, which were adopted: —

Whereas, intemperance is an evil destructive to the peace and happiness of the family, prejudicial to the interests of society, obstructing the work of the church and the progress of religion, and so baneful in its influence as to need no comment, therefore,

Resolved, (1) That the National Council of Congregational

[1] Page 111. [2] Page 260.

Churches hereby declares its unqualified condemnation of this evil and its sympathy with legitimate efforts for its removal, and commends to churches and all Christian workers the use of wise measures to secure as far as possible universal personal abstinence from all intoxicating drinks as a beverage.

Resolved, (2) That this Council commends the employment of suitable means and methods to promote the education of the young in the principles of temperance and in a knowledge of the evils of the use of intoxicants, and that it expresses its sympathy with the Christian women of our land in their efforts to secure the teaching necessary to attain this end, and to provide for the purity of the home and the suppression of the evils of intemperance.

Resolved, (3) That the saloon is so great a menace to the peace of society, to the good order and welfare of the communities in which it exists, and so great a hindrance to the advance of the cause of our divine Master, as to demand the employment of the wisest and most efficient legitimate means for its removal, and that we call upon our churches and other bodies of Christians to unite in prayer to God for wisdom and divine guidance in efforts for removing this great evil.

Norwegian Mission Union and our relations to the Scandinavian churches.

The following were appointed the committee on the memorial of the Norwegian Mission Union and on the declaration on our relations with the Scandinavian churches : —

Rev. A. Hastings Ross, of Michigan ; Josiah B. Grinnell, of Iowa ; Rev. William A. Robinson, of New York.

Religious needs of the army and navy.

The following preamble and resolution were adopted : —

Whereas, the partially destitute condition of the soldiers and sailors of our national forces, as regards religious services, has been brought to our attention ; therefore,

Resolved, That, inasmuch as all our soldiers and sailors are deserving of religious care, means should be taken to meet their needs in this respect so far as is practicable, and that a committee of five be appointed to consider this subject, and if they see fit, to memorialize Congress in relation to it.

The following were appointed said committee: —

Rev. Stephen M. Newman, of the District of Columbia; Rev. William J. Batt, of Massachusetts; Ira H. Evans, of Texas; Charles E. Mitchell, of Connecticut; Eliphalet Whittlesey, of the District of Columbia.

By-laws.

The committee on a resolution relating to statements of societies and seminaries presented a report which was recommitted, and the committee enlarged by adding Rev. William H. Moore, of Connecticut, and Rev. Frederick A. Noble, of Illinois.

Said committee reported the following by-laws, which were adopted: —

1. Statements from the general benevolent societies and the theological seminaries, and reports from the standing and *ad interim* committees shall be in print, and five hundred or more copies of each shall be placed in the hands of the secretary at least two weeks prior to the next meeting of the Council, and it shall be the duty of the secretary to send promptly to each member elect a copy of each of said statements and reports.

2. The provisional committee shall lay out a definite program for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

3. Reports and statements shall not be referred to committees except by vote of the Council.

Report on statement of American Home Missionary Society.[1]

The committee on the statement of the American Home Missionary Society reported the following resolution, which was adopted: —

[1] Page 142.

Resolved, That this Council has heard with satisfaction the statement of the large, increasing, and wide national labors and successes of this old and honored organization for the carrying of the gospel of light and peace to all parts of our land. We recognize and hail with gratitude the tokens of its beneficent work in almost all sections of our country, East, West, North, and South. We rejoice in the evidences of its wise and efficient instrumentality offered at every new session of this Council in the appearance of new churches on our rolls and new representatives of them in our body; and we commend this beloved society to the increased benefactions, the cordial co-operation, and the earnest prayers of all our churches.

Provisional and publishing committees.

It was *voted*, That the provisional and publishing committees be authorized to meet immediately after the close of the session.

Prison reform.

Rev. William J. Batt, of Massachusetts, spoke on prison reform, and presented the following preamble and resolutions, which were adopted: —

Whereas, our Lord has enjoined upon us a remembrance of the prisoner; and whereas, the prisoner, by reason of his forlorn and helpless and sometimes despised condition, is liable to neglect; therefore,

Resolved, (1) That it is the duty of Christian men to be mindful both of his temporal and his spiritual welfare, always remembering that the gospel is able to save the prisoner as easily as every other sinner, and ought to be faithfully proclaimed to him as to all other men.

Resolved, (2) That this Council puts on records its interest in all true reform in the administration of our prisoners, and commends to our churches, so far as it may be practicable, the observance of such day as may be publicly designated as prisoners' Sunday.

Resolved, (3) That we commend to the provisional committee an arrangement for a formal presentment at the next Council of the subject of the Christian care of prisoners.

Delegates to Congregational Union of Ontario and Quebec.

Rev. Frederick A. Noble, of Illinois, and Samuel Holmes, of New Jersey, were appointed delegates, and Rev. George W. Phillips, of Vermont, and Franklin S. Fitch, of New York, substitutes, to the next meeting of the Congregational Union of Ontario and Quebec.

The deficiency in ministerial supply, and the remedy.[1]

The paper of Rev. Hugh M. Scott, of Illinois, on the deficiency in ministerial supply and how it may be remedied, was read, and the following preamble and resolutions were taken from the table and adopted: —

Whereas, the need of a large re-enforcement of the Christian ministry is becoming more urgent and more apparent every year; and whereas, the means hitherto adopted to enlist men in this high service have proved, and are proving, wholly inadequate; therefore,

Resolved, (1) That the time has come for a definite, organized effort representing the whole body of our churches to raise up a gospel ministry equal to the emergency which is upon us and immediately before us.

Resolved, (2) That such organized effort as in other matters of a similar nature involves the appointment of a man to do the work, whose duty shall be to visit churches with appeals for men, to enlist the active interest of pastors, to visit schools, academies, and colleges, conventions of Sunday-school workers, and Endeavor societies, and all other suitable places, to present the claims of Christ upon young men to preach the gospel, and to encourage and unify and enlarge the efforts of all persons or institutions that now do or hereafter may endeavor to send forth laborers into the harvest.

Resolved, (3) That a committee of five be appointed to consider this matter, and that this committee be authorized, in the exercise of a large discretion, to initiate this movement in such a way as they may deem best.

Resolved, (4) That we suggest to this committee to consider the relations of the American College and Education Society to this undertaking, and, if they think it wise, to propose to the directors of that society to assume the responsibility of it.

[1] Page 204.

Resolved, (5) That this committee report at the next triennial session of the Council.

The following were appointed said committee: —

Names of Committee.

Rev. William Kincaid, of New York; Rev. Prof. Hugh M. Scott, of Illinois; Rev. Pres. Francis T. Ingalls, of Missouri; Rev. Cyrus Richardson, of New Hampshire; Rev. Frank P. Woodbury, of Minnesota.

Salutations.

The salutations of the Congregational Union of Nova Scotia and New Brunswick were presented by Rev. J. B. Saer, and the moderator made a response.

Committees.

The following committees were appointed: —

To revise form of admission to church. — Rev. George R. Merrill, of Minnesota; Rev. James W. Cooper, of Connecticut; Rev. William H. Davis, of Michigan; Rev. Addison P. Foster, of Massachusetts; Rev. George R. Leavitt, of Ohio; Rev. Charles H. Richards, of Wisconsin; Rev. Samuel H. Virgin, of New York.

On systematic beneficence. — Rev. Simeon Gilbert, of Illinois; Rev. George Harris, of Massachusetts; John N. Harris, of Connecticut.

On missionary periodicals. — Rev. Washington Gladden, of Ohio; Rev. Michael Burnham, of Massachusetts; Rev. M. McGregor Dana, of Massachusetts; Rev. Marcus W. Montgomery, of Minnesota; O. H. Presbey, of the District of Columbia.

On Sabbath observance. — Rev. James W. Hubbell, of Ohio; H. E. Baker, of Michigan; Rev. Charles L. Harris, of Mississippi; Rev. Albert J. Lyman, of New York; Edward I. Thomas, of Massachusetts.

At 12.45, a recess was taken until 2.30.

Monday Afternoon, Oct. 14.

Day of prayer for the Holy Spirit.

At 2.30, the committee to name a day of prayer for the baptism of the Holy Ghost and of fire presented a report with a recom-

mendation. The report was accepted, and the recommendation was adopted, namely, that Sunday, Nov. 17, be the day for such special service, and that all our ministers be requested to preach upon the subject on that day.

Reports on statements of American Board of Commissioners for Foreign Missions, New West Education Commission, and Congregational Sunday School and Publishing Society.[1]

The committee on the statement of the American Board of Commissioners for Foreign Missions presented a report, which was accepted.

The committee on the statement of the New West Education Commission presented a report, earnestly requesting that the Commission be given one hundred and twenty-five thousand dollars the ensuing year to enable it to carry forward its work as the needs of the new territories imperatively demand. The report was accepted and approved.

The committee on the statement of the Congregational Sunday School and Publishing Society presented a report, with resolutions. The report was accepted, and the resolutions were amended and adopted, as follows: —

Resolved, (1) That this Council recommend to the churches that they give to the Congregational Sunday School and Publishing Society their heartiest sympathy, and that they send their church as well as Sunday-school contributions for Sunday-school work to this society rather than to those organizations which have no relation to our churches, and which are not responsible to our denomination.

Resolved, (2) That this Council renews its recommendation that a special effort be made by our churches to raise at least three hundred thousand dollars for the prosecution of this work during the three ensuing years

Resolved, (3) That this Council recommend a general observance of Children's Day and a devotement of the special offerings of that day to the work of this society.

Roman Catholic parochial schools.

The following preamble and resolutions were adopted: —

Whereas, the authorities of the Roman Catholic Church are

[1] Pages 125, 158, 181.

making every effort to remove the children of Roman Catholic parents from our public schools and locate them in parochial schools, are, in fact, establishing everywhere large parochial schools which threaten to undermine our public-school system; and are demanding what they are pleased to call their share of the public funds for the support of parochial schools; therefore,

Resolved, That we will resist firmly and constantly every such effort on the part of the Roman Catholic hierarchy to overturn one of our fundamental institutions.

Resolved, That, regarding the common public schools as the agency best calculated to unify and make homogeneous the various nationalities that make up our diverse population, we look upon the establishment of parochial schools where the children of foreigners are instructed by their teachers and priests, as a just cause of apprehension and a menace to the best interests of our country.

Resolved, That to the last we will withstand the effort to appropriate the public school funds to sectarian purposes, and will insist upon free common school education for the whole American people.

Suggestion to American College and Education Society.

The following preamble and resolutions were adopted: —

Whereas, the German Seminary of Crete, Nebraska, prepares its students directly for the Chicago Seminary, and there is no German college which they can visit; therefore,

Resolved, That it is the sense of this Council that the conditions for aiding young men studying for the ministry be extended by the Education Society so as to include such students in that institution.

Resolved, That the Council advise that the same provision be extended to the students studying for the ministry in Hopkins Academy, Oakland, California, who have no Christian college which they can attend, and who intend to go directly from that academy to the Pacific Theological Seminary.

Committees.

Committees were appointed as follows: —

On the relations of the benevolent societies to the churches. — Austin Abbott, of New York; Rev. Frank T. Bayley, of Maine; Rev.

Amory H. Bradford, of New Jersey; William H. Bradley, of Illinois; Rev. George P. Fisher, of Connecticut; James M. W. Hall, of Massachusetts; Rev. Charles M. Lamson, of Vermont; Rev. David O. Mears, of Massachusetts; Cyrus Northrop, of Minnesota; Rev. A. Hastings Ross, of Michigan; J. W. Scoville, of Illinois; Rev. James W. Strong, of Minnesota; Rev. Josiah Strong, of New York.

On the relations of said societies to each other. — Rev. James H. Brand, of Ohio; Charles A. Denney, of Massachusetts; Rev. Edward D. Eaton, of Wisconsin; Rev. Edward Hoars, of Vermont; Rev. Henry Hopkins, of Missouri; Rev. Alonzo H. Quint, of Massachusetts; Rev. Henry A. Stimson, of Missouri; Lucien C. Warner, of New York; A. L. Williston, of Massachusetts.

On the religious needs of the army and navy. — Rev. William J. Batt, of Massachusett; Ira H. Evans, of Texas; Charles E. Mitchell, of Connecticut; Rev. Stephen M. Newman, of District of Columbia; Rev. Elisha Whittlesey, of District of Columbia.

Improvement of worship.

The following preamble and resolution were adopted: —

Inasmuch as the movement for the improvement of worship in Congregational churches is yet in its beginning, and the common sentiment and practice of our churches in this matter are in process of change, and the conditions of the time do not allow any final answer at present to the questions involved; therefore,

Resolved, That a committee of five be appointed to continue the work of the committee of 1886, and report at the next Council.

The following were appointed said committee: —

Rev. Lyman Abbott, of New York; Robert E. Ely, of Massachusetts; Rev. Edward Hungerford, of Vermont; Waldo S. Pratt, of Connecticut; F. B. Rice, of Ohio.

City evangelization.

The resolutions relating to city evangelization were taken from the table, amended, and adopted, as follows: —

Resolved, That, as a National Council, we heartily indorse the Bible Readers' School in Cleveland, Ohio, whereby young women of different nationalities can be qualified to become effective helpers of our pastors and churches in the important work among the neglected people of our cities, of both native and foreign birth; and

we recommend that similar schools be established, if practicable, in other cities.

Resolved, That, as it is proved that the agency of the local Congregational city missionary society, incorporated and having its board of trusts, is the best intermediary between the American Home Missionary Society and the American Congregational Union and the field, and is most likely to devise wisely in the selection of places for religious work and worship, this Council earnestly and urgently commends the formation of these local missionary societies in all cities where they do not exist.

Marriage and divorce.

The following minute and resolutions on marriage and divorce were adopted : —

The National Council of Congregational Churches again calls attention to the great and increasing number of divorces granted in the United States, which are now officially shown to have increased in the last twenty years more than twice as fast as the population, and also to those other evils that directly affect the family in its constitution, purity, and proper fruitfulness.

Resolved, (1) That we invite the careful study of the forthcoming report to Congress of the commissioner of labor on marriage and divorce in the United States and Europe, and urge that this be done with two ends in view : first, that wise reformatory legislation may follow ; and second, that the proper religious and social influences may be applied at the sources of the evils that threaten our family life.

Resolved, (2) That a committee of five be appointed, which, in addition to the matters referred to in the foregoing resolution, shall be charged with the duty of studying the latent or imperfectly developed resources of the family and the home in the work of our churches, and report at the next triennial Council.

Resolved, (3) That this committee is instructed to confer with the provisional committee, and if deemed advisable, secure a proper place for the treatment of some of the subjects related to its report, in the papers and discussions of the next Council.

The following were appointed said committee : —

Rev. Daniel Merriman, of Massachusetts ; Rev. Henry S. Bennett, of Tennessee ; Warren Currier, of Missouri ; Rev. J. Eames Rankin, of New Jersey ; Henry C. Robinson, of Connecticut.

Methodist Protestant churches.[1]

Resolutions relating to the Methodist Protestant churches were presented and referred to the committee on relations with Free Baptists and other ecclesiastical bodies.

Norwegian Mission Union. — Our relations with the Scandinavian churches.[2]

The committee on the memorial of the Norwegian Mission Union and on the declaration on our relations with the Scandinavian churches presented a report with recommendations. The report was accepted, and the recommendations relating to said memorial were amended and adopted as follows: —

1. That this Council of Congregationalists respond to the cry of the Norwegian Mission Union with sympathy and material aid, and recommend that five thousand dollars be raised annually until the next meeting of the Council, in furtherance of the needed ministers' training school and missionary work, which they feel to be imperative to the success, if not to the existence, of the evangelical movement.

2. That a committee of five be appointed by this Council to communicate our action to the said Union, and to do whatever may be needful to secure the ends sought in the movement.

The following were appointed said committee: —

Rev. Marcus W. Montgomery, of Minnesota; Rev. James W. Cooper, of Connecticut; Rev. Albert E. Dunning, of Massachusetts; Rev. Simeon Gilbert, of Illinois; Philip L. Moen, of Massachusetts.

Also, in accordance with the recommendation of the committee, the declaration on our relations with the Scandinavian churches was approved, to be made known to them, and also for use in our intercourse with them.

German Academy, Crete, Nebraska.

Rev. Moritz S. Eversz made a statement in behalf of the German Academy, Crete, Nebraska, and the Council responded with a contribution of two hundred dollars.

[1] Page 255. [2] Page 276.

Exposition of 1892.

The action in relation to the proposed exposition in 1892 was reconsidered, and it was

Resolved, That the provisional committee, after inquiry and conference, secure, if found practicable, space in the proposed exposition of 1892, in which to show what Congregationalism has done for the world.

Delegation to General Council.

The delegation to the General Council was appointed as follows, including the provisional committee: —

James B. Angell, of Michigan; Rev. Franklin D. Ayer, of New Hampshire; Rev. Samuel C. Bartlett, of New Hampshire; Rev. A. J. F. Behrends, of New York; Frederick Billings, of Vermont; Eliphalet W. Blatchford, of Illinois; Rev. Amory H. Bradford, of New Jersey; Samuel B. Capen, of Massachusetts; Rev. Henry M. Dexter, of Massachusetts; Rev. Timothy Dwight, of Connecticut; Rev. Israel E. Dwinell, of California; Rev. Samuel B. Forbes, of Connecticut; Charles F. Gates, of Illinois; Rev. Edward P. Goodwin, of Illinois; Rev. David Gregg, of Massachusetts; Rev. Frank W. Gunsaulus, of Illinois; Rev. Henry A. Hazen, of Massachusetts; Rev. Arthur Little, of Massachusetts; Walter A. Mahoney, of Ohio; Rev. Robert R. Meredith, of New York; Rev. William H. Moore, of Connecticut; Rev. Frederick A. Noble, of Illinois; Cyrus Northrop, of Minnesota; Rev. Alonzo H. Quint, of Massachusetts; Rev. A. Hastings Ross, of Michigan; Rev Julius H. Seelye, of Massachusetts; Rev. Richard S. Storrs, of New York; Nathaniel Shipman, of Connecticut; Rev. James W. Strong, of Minnesota; Rev Julian M. Sturtevant, of Ohio; Rev. William M. Taylor, of New York; Rev. Charles F. Thwing, of Minnesota; Rev. Samuel H. Virgin, of New York; Rev. Edwin B. Webb, of Massachusetts; G. Henry Whitcomb, of Massachusetts.

The following committees were appointed: —

On temperance.

Rev. Richard Cordley, of Kansas; Nathan P. Dodge, of Iowa; Franklin Fairbanks, of Vermont; Rev. David O. Mears, of Massachusetts; Rev. Henry M. Tenney, of Ohio.

On city evangelization.

Dr. J. H. Hollister, of Illinois; Rev. Henry A. Schauffler, of Ohio; Rev. John L. Scudder, of New Jersey; William H. Strong, of Michigan; Rev. Graham Taylor, of Connecticut.

Publishing committee.

It was *voted*, That the minutes, sermon, reports, papers, and other documents presented at this session be issued by the publishing committee, and also the Year-Books for 1890, 1891, and 1892, and that said committee be allowed to contract for the Year-Book of 1893.

Thanks.

It was *voted*, That the thanks of the committee be tendered to Rev. Israel E. Dwinell, of California, for his sermon, and that a copy be requested for the Minutes; also, that our thanks be given to Rev. Richard S. Storrs, of New York, and Rev. Arthur Little, of Massachusetts, for their addresses, and that copies be requested for the Minutes.

The following minute of thanks was adopted: —

We, the representatives of the Congregational churches of the United States, assembled at this seventh triennial National Council, hereby heartily express our appreciation of the hospitality and unnumbered courtesies generously and gracefully extended to us during this meeting. In particular we offer our thanks, —

1. To the pastors and members of the Congregational churches in Worcester, and all others who have welcomed us to their homes and arranged for our entertainment in a manner most satisfactory and enjoyable.

2. To the Plymouth church, pastor and people, for the use of their commodious house of worship, and for all which they have planned and done for the comfort and success of our sessions.

3. To the Congregational Club of Worcester, to the chairman and members of the committee on entertainment, to those who have carried into effect their considerate plans in providing postal and telegraphic facilities, and to all others whose thoughtful courtesies have promoted the efficiency of the Council and the comfort of its members.

4. To the Congregational Sunday School and Publishing Society for publishing the roll of our membership.

5. To the railroads for all concessions and courtesies received from them.

6. To the members of the press for their faithful work in reporting the proceedings of the Council.

7. To the moderator and assistants, to the secretary and registrar and assistants, to the chairman and members of the business committee and of all other important committees, for the faithful and wise discharge of the duties assigned them.

With this cordial expression of deserved thanks, we desire to join our grateful recognition of the guidance and blessing of God manifest in the spirit of our devotional services, in the loyalty to convictions, in the fidelity to abiding principles, and in the broad and Christian interest in all that concerns the extension and power of Christ's kingdom in this land and throughout the world.

And may He, in whose name is all our strength and peace and inspiration, continue his presence and blessing with the people of this beautiful city, whose guests we have been, with the members of this Council, with all the churches and communities by us represented, and with all who love and serve him of all races and in all climes, till the church militant shall be merged forever in the church triumphant. Amen.

Roll. — Minutes.

The committee on the roll made a final report, which was accepted, and the roll, as a whole, was approved.

The minutes of the day were read, revised, and approved, and the registrar was authorized to complete them at the close of the session.

At 5, a recess was taken till 7.30.

Monday Evening, Oct. 14.

Missions in China.

At 7.30, after singing, and prayer by Rev. Marcus W. Montgomery, of Minnesota, the following preamble and resolution were adopted : —

Whereas, the various missionary societies working in China are to meet by their representatives in the city of Shanghai in the month of May, 1890, in a decennial conference, to consider the progress of mission work in China ; and whereas, this National Council of Congregational Churches cherishes the deepest interest in the great work of bringing that vast empire to Christ ; therefore,

Resolved, That we hereby appoint Rev. Henry D. Porter, of Wisconsin, a member of this body and for many years a missionary of the American Board among the Chinese, a delegate to that conference, to convey to those brethren the Christian salutations of the Congregational churches of the United States of America, and to express their sincere hope that the arduous and difficult labors of missionaries in China may be crowned speedily with large results in all the manifold ways of spiritual success.

The Bohemians in Chicago.

Rev. Edwin A. Adams, of Illinois, made a statement in behalf of the Bohemian work in Chicago.

The provisional committee.

It was *voted*, That the provisional committee be authorized to appoint any committees ordered but not appointed, and that committees so appointed be entered in the minutes as by the action of the Council.

Religion and the public schools.[1]

After singing, Rev. Josiah Strong, of New York, read a paper on religion and the public schools.

Closing exercises.

After singing, and the reading of the vote of thanks, addresses were made by Rev. Alonzo H. Quint, of Massachusetts, Rev. David O. Mears, of Worcester, and the moderator. The doxology was sung, the benediction was pronounced by Rev. Josiah Strong, of New York, and at 9.30 the seventh triennial session of the National Council dissolved.

CYRUS NORTHROP, *moderator*

IRA H. EVANS,
FRANKLIN S. FITCH, } *assistant moderators.*

WILLIAM H. MOORE, *registrar.*

FRANK G. WOODWORTH,
WILLIAM B. HUBBARD,
JOHN H. MORLEY, } *assistant registrars.*

[1] Page 352.

CHRIST AMONG THE PEOPLES.

SERMON.

BY REV. PROF. ISRAEL E. DWINELL, OF OAKLAND, CAL.

"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." — Isaiah lv. 4.

There is little doubt that this prophecy points forward to Christ. It is not an exhaustive, or even fundamental, hint of the nature of his work. It points to his influence on "the peoples" — the various natural groups of mankind — as their trainer and organizer.

We hear much said of a theology that centres about Christ. Our text presents Christ as the organizing power of society. It does not give a result which was reached and ended at a particular time. Rather it describes a process that was to go on. We are in it. Relatively, however, he is now just beginning the display of his organizing genius. Accordingly the full-orbed meaning of the text is not to be looked for in what we suppose was the prophet's understanding of it, or what was thought of it during the incarnation, or what we see fulfilled in the nineteenth century, but in what God saw and hinted through the suggestive words of Isaiah.

Our subject takes us beyond individual Christians and the church to "the peoples"; but as Christ reaches them through individuals and the church, we must incidentally touch on these to show how he moulds them. We must recognize him gathering a kingdom out of the world in order to see him gathering the world into a kingdom.

1. The prophet first presents Christ as "a *witness* to the peoples."

A witness, in the true sense, is one who testifies what he himself *knows*. Christ is such a witness. "Verily, verily I say unto thee, we speak that we do know, and testify that we have seen." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "I am . . . the truth."

A peculiarity about the witnessing of Christ is that it never gets itself done in the world. It is ever going on. His is not a testi-

mony that was finished eighteen hundred and fifty years ago, then certified, sealed, and transmitted, to be now opened and critically examined and appropriated. There is that and inconceivably more. To those brought into relation to him, his truths come from himself direct. Their eyes are not on the record, but on the witness. The message is immediate and personal. It does not come from afar. It is not transmitted by a succession of echoes down the ages. It comes in fresh warm pulses and authentications from the divine source.

But we have before us, not the general fact that Christ is a witness, but that he is a witness to the peoples, and that this witnessing has a tendency to social order and union.

Among the fundamental truths and principles which he teaches, having this tendency, are these: the common fatherhood of God; the brotherhood and equality of men; the worth of man; the common redemption; the one divine Spirit working on all hearts to bring to spiritual unity; the one ethical law, the standard and test of conduct, and the one moral nature in all to respond to it; the one supreme motive for all, love to God and man. And he teaches, in a most extraordinary way, the love of God to man; for, seeing some great attractiveness in man, some kinship, some divine possibilities, he comes into the world to seek him; adopts human clay to get near him; accepts a humble lot to touch him, — even the lowliest, — and puts himself under the sorrows and sins of the race to raise him and the world on his strong shoulders up to God. This love he teaches his followers, and they learn it, and their hearts, too, burn with it.

These all are radical, unifying teachings, and these Christ puts out into the world. First witnessed to disciples, they are not absorbed and arrested by them, but published and radiated, thrown off, but not spent, into society; and there they are taken up by multitudes not recognizing the source, in fragments, maxims, watchwords, impulses, and soon become social power. In a dense forest, having few openings through which the sun can reach the ground, those spots are not the only places that have the light. Each particle of air struck by the sunbeams in passing becomes itself a separate luminous globe, turning, twisting, reflecting the light it has received in every direction; and so with the particles receiving its light, on and on, until every dell, nook, shrub, twig in the forest, rejoices and claps its hands in the light of day,

though itself never seeing the sun. In like manner the unifying doctrine of Christ passes from his disciples, from person to person, on and on through society long after the line of connection is lost, till all are reached; for his teachings pre-eminently regard man as a being set in society, not apart by himself, not a solitary unit. They touch him as in a great family, to qualify him for his place in the family. However sharply in any particular case they may seem to be aimed at individual needs, they always have an inner tendency to social union and fraternity; as the teachings of a wise, loving mother all go for the peace and harmony of the home. How unlike the doctrines of Buddha, which contemplated man as apart and alone, and tended to isolate him from his kind, abstract him, first from his fellows, then from the world, and at last from himself, and leave him, at the supreme moment, to go out in a solitary flicker, a lone spark! Our Lord looks forward to training men, even those farthest off, towards becoming branches of the vine, sheep of the flock. All his words start for the prayer, "that they all may be one." They start for that; they may not reach it, but they start for it.

As a result, there is not a society, not a state, not a people in Christian lands, that is not leavened and agitated by fraternizing doctrine. All the lands are in a ferment with it. It is as the breath of the Almighty among the nations.

But this influence is but begun. Let it go on. More and more let individuals of the various peoples in great numbers recognize him as testifying these things to them personally, not at second hand, not from father or mother, or church, or bishop, or tradition; not from Augustine, or Edwards, or Wesley, or living teacher, but he himself speaking to them, face to face, heart to heart; and this doctrine of unity and love will diffuse itself like sunlight through the forest, till the various groups of men have in principle and spirit all the teaching needed for union, and the fires of union will burn in their hearts.

2. The second office of Christ mentioned by the prophet is that he is to be a *leader* to the peoples.

This is much more than being a witness. The word traced to its source means that he is to be their *first*. This can only mean, in relation to such a person, their first in affection and devotion, rather than in office. The word *leader* in the text, or the alternative word *prince*, given in the margin by the revisers, does not go to

the root of the matter. It is to be first in the heart, and then in devotion, and lastly in position.

Christ is certainly this to that inner circle who know him. There is to them a wonderful charm in his personality. The power of this, even in our day, is no dream, no forecast glimpse of the millennium. It comes down into actual experience. Multitudes live face to face with Christ. They do not ascend into heaven to bring him down: they do not descend into the deep to bring him up; he is with them, their first. No other person by winsome qualities ever laid the spell of personal influence so powerfully over a small circle as he at this moment exercises upon millions and millions of choice spirits over the earth. He is in their thoughts day and night. They admire his character with an unbounded admiration. They love him with a supreme love. They consult his wishes in all they do. They are not ashamed to absorb his spirit and walk in his steps, and they follow him consciously and unconsciously wherever he leads.

Remember, he who is thus their first is no weak or unworthy character, no soft or luxurious nature. He has "trodden the wine-press alone." His back the ploughers have ploughed: his hands have the print of the nails; his side the scar of the spear; his brow the marks of the crown of thorns. The touch of this life makes all who feel it heroic and self-sacrificing. Nothing can be mean or commonplace that comes under its power.

But, great as Christ's personal power over men has been, it is increasing. In the case of other leaders the charm of personality soon dies when they die. Society enters into new conditions, and the magnetism is lost and cannot be recovered. Their thoughts and their work may remain in part; their enthralling power is no more. But here, with the accumulations of evidence, the contagions of massed faith, and the sight of the ever-living first before them, more than the original charm continues. Kindred spirits in our day feel the touch and throb of his personality, in many cases, I have no doubt, more positively and thrillingly than did even the apostles John and James before the resurrection, and the opening of their eyes by the Holy Ghost.

This influence, too, is propagated by transmission direct and indirect from man to man, on and on through society. No other personage stands so high in the world's thought to-day. Great leaders of heresy, missing the quality of this Personality, but seeing

the strange glow from it, are brought under its spell, and carried away with strong praises and admirations. Once such persons spit bitterness; now they join in the general laudation. Such men as Theodore Parker and Renan twine beautiful wreaths about the earthly brow of our Lord. The most hostile living American critic instantly becomes gentle towards the man Jesus, and has no abuse for him. Even the few who are still bitter are borne along in practical measures on the enthusiasm of humanity born unconsciously from him who is fast becoming the world's first. They turn their backs on him, but move with the rest towards him, like birds swimming in one direction, but carried by the ocean current in the opposite.

Now, the influence of this personality, which is thus slowly becoming social power, has but one practical tendency, — to draw the peoples together, and crystallize them around the unrecognized Christ. It can have no other issue. Christly in origin, Christly in quality, it is Christly in tendency. Hearts reached by Christ, even in this far-off way, are drawn to one another around common purposes of union and humanity.

This slow grappling of hearts, the work of the ages, Christ's heart with society's heart, and society's heart with Christ's heart, producing in human circles of the ordinary sort kindliness, fidelity, a desire in each to find his place and do his own work, furnishes the motive of union, as the teachings do the doctrine. The personality thus impels in the same direction as the teachings. In fact, the personality flames out in the teachings, and gives them their glow and tendency. Every syllable of his lips, which thrills those who first receive it, because it is recognized as the voice of the Beloved, sends an impulse towards fellowship and consolidation sooner or later to the ends of the earth. When Grant, Sherman, or Sheridan appeared on the battle-field, and sent the battle-cry along the lines, what enthusiasm entered the ranks! How bravely the soldiers stood together! What martial compactness and oneness pervaded the army, even in the case of those receiving the thousandth echo of the call! Christ seen and heard by individuals puts among the peoples all along the line the beginnings of desire to see eye to eye, and to stand shoulder to shoulder for the work in hand, even though multitudes do not trace the distant call to him. Already we see the indications of this. The air is full of it, — the desire of worldly union, the projects, the dreams, the attempts, the frag-

ments, the scattered dust. But the impulse abides, works on, waits, deepens, widens, grows, getting ready.

3. The third point made by the prophet is, that he is to be a *commander* to the peoples.

He is to do more than furnish the kindling truths and personality which draw to union. He lays on those whom he is moulding the stress of *authority*. They cannot look up in his face, receive his testimonies, and come under his sway, without feeling a divine imperative running through them in the same direction. Men see Christ, and cry out, like Saul, "Lord, what wilt thou have me to do?" A behest is on them. His look is law. Whither he points they go, to the farm, the shop, the kitchen; to India, China, the martyr's stake. As soon as Christ is known, he instantly takes his place in their very instincts as commander. They bow to his will, as the grain and forests to the wind. It is not the discovery of the strength of his arm that makes them careful to please him, nor the sight of the law gleaming in his hands, nor of a thunderbolt on the way to smite the disobedient, nor the natural prompting of an aroused sensitive conscience, or of a loving and grateful heart, but the unique ethical force attending the revelation of himself. This brings into willing thrall. To know him is to be sent, self-impelled, on his errands. An inward passion takes the place of a thundering command. The thing he somehow makes known he wants them to do is the thing they feel they must do, for he says it, and conscience says it, and need, and opportunity, and providence, and reason, and the world — all other voices echo it. No matter what messenger he employs to convey it, — conscience, law, custom, example, reason, — when the call comes it does not have the might of that, but of Christ back of it.

It is the old transformation. A beggar one day came to a saint, according to an Oriental fable, and asked for bread. The request was granted; and as the saint gazed on the beggar, the form and lineaments of the beggar disappeared, and in their place there came out the form and lineaments of the Son of God. So here, the messenger bringing the call of duty disappears, and Christ stands in his place as commander.

Now, those brought into this personal relation to him are not left under the sway of a blind, capricious passion, but of a rational Christly spirit, which tests the supposed commands. And Christ has given the tests. They are contained in the truths

and principles of his Word. These he has set up in the Old Testament, and then in the New, as sights of a rifle; and by looking across these we can see whether the proposed course is in the line of his revealed will. If it is not, we may be sure it is not in harmony with his present will; for Christ going up and down in the nineteenth century will not contradict Christ going up and down in his Word.

The will thus made over is a firing will, and sets the whole man in a blaze to do it. There is no other service like that, so free, so exuberant, so self-sacrificing. It is the service of love, and there can be, as such, nothing formal in it, no make-believes, no asking how little will do; for love's eye is the inmost eye, and the heart cannot mock itself. It is this that must be satisfied. Therefore, those thus sent stand at the post of duty as rocks, leap into breaches as heroes, take the consequences as martyrs, and if need be, end their career like Stephen, praying for their enemies and seeing the Saviour standing to welcome them. "Many waters cannot quench love, neither can the floods drown it."

This sway, too, is extending from the circle of followers, from person to person through society. The commander is insensibly laying his will on the conscience of the peoples, here a little, there a little, in this age somewhat, in that somewhat, ever toning up public moral sentiment. The process is slow, doubtless, in this outlying region, "without observation," like the coming of the kingdom, of which it is a forerunner, but it is going on. We see the hue indicating it in our day imperceptibly settling down over the world, as one watching out the night sees the early, almost indistinguishable gray of dawn settling down over the land. Certain outward signs of it are apparent enough; as, a universal questioning of questionable things; a disposition, in settling social and civil problems, not to stop as the fathers did with usage, tradition, privilege, prerogative, law, or constitution, but to go back to the question of right; an ever higher standard of public service; a sharper criticism of those who do wrong, kings or plebeians, and titanic social surgings against legalized injustice till it is swept away. Never before were mankind so awake to moral claims between man and man, class and class, business and business, race and race. No one can contrast the national spirit of Christian nations in the first century, the eighth, the twelfth, the sixteenth, and the nineteenth, without perceiving that the

old inhumanity, unrighteousness, selfishness, in seats of power has been gradually breaking down, and that a new power — justice and humanity — is taking the sceptre. A moral sentiment, Christly in origin and Christly in trend, is settling down over the nations, making the strongholds of iniquity tremble, hinting the nearness of the coming Judge, and causing those suffering wrong to hope, showing the approach of the Deliverer.

"The powers that be" have now fairly received from Christ the commission to redress grievances, and we are in the midst of the resulting agitation, and there will be no stopping it, as the world is fast finding out, by snatching at peace measures, compromises, and partial justice, only by the method of righteousness and love; because Christ is under it, and "he shall never fail, nor be discouraged, till he have set judgment in the earth."

Now, this whole mandatory force from our Lord is working towards social unity and organization. Every heart-beat of his reaching the public conscience is a heart-beat in that to close up the ranks. This commanding power acts in the same direction as his teachings and personality, and incites men to fraternize, and serve one another in fellowship. This is the final spur to organization mentioned by the prophet, the crowning obligatory push.

These are the three ways in which the influence of the organizer goes out from his immediate disciples into the circles beyond, — as a witness, a leader, a commander. Each creates a tendency, acting alone; the three acting as they do, jointly, produce movement. Society is actually forming around the higher centre, the unseen Christ. There is a great mysterious gulf stream in that direction down the ages, not with regular and uniform motion, with, here and there, retarded currents and back-flows, yet, on the whole, advancing, drawing in theologies, public sentiment, manners, laws, international codes, and bearing them along with it towards higher social conditions.

But there are great obstacles. San Sebastian is represented as pierced and held by many arrows. So society is pierced and held by evil customs, vested rights, hoary wrongs, the sinful ambitions, determinations, and combinations of men. The influence of Christ is met and withstood by the massed depravity of the world, and centuries, thousands of years, are necessary for him to pour his moral and spiritual energy upon it to produce any marked general impression and movement.

The organizing power of the earth is said to have been millions of years in carrying crude matter up from stage to stage, through chemical action, elemental conflicts and convulsions, fires and frosts and floods, as well as the gentle ministries of sun and air and rain, before the world was fit for the occupation of man. Is it strange that, in preparing for social order, training individuals, then creating public sentiment, and then dislodging society from its sinful besetments, the chronology should become long and seem wearisome; or that we who live at the early stage of the process should sometimes have our doubts? But they who join on to Christ, however remotely, join on to social movement. They do not join on to a stationary Christ, or one going the same rounds in civil or popular organization; but to a Christ who is ever going forward through the ages and through society, carrying a larger and more orderly following with him. Take the Pilgrims who joined on to Christ at Scrooby, and then again at Leyden, and see how he led them through the civil compact in the cabin of the "Mayflower," through the alliance of the New England colonies, through the Revolutionary combination and struggle shoulder to shoulder, through the confederation, up to the constitution and the great American Republic, stretching from ocean to ocean, sweeping away in their progress the limitations of local colonial government, the weakness of the confederation, gigantic efforts to rend the nation, our great national crime, and making at length of many confused and alien elements one great, strong, united, happy people.

Many different causes have been referred to, to account for this wonderful development. Some have ascribed it to our free institutions; Macaulay, to the abundance of rich virgin land; others, with deeper discernment, to our American people, "their genius for politics, moderation in action, and regard for law." A clear and vigorous writer says, "The American people are a more important factor of the American commonwealth than the American constitution or government." But all explanations are superficial and inadequate that leave out the organizing Christ, unconsciously among the people, working in us and swaying our destinies.

A writer in no manner prejudiced in favor of the Puritan says: "It is a remarkable fact that from 1620 to 1760, in New England, there was no one upon whom anybody could put his finger and say, This or that man was leader. All walked together. Jesus

Christ was the leader of the Puritan church, and Jesus Christ was the leader of New England." This has been true of our whole history.

There have been other historical hints of social and civil crystallization around Christ. There was a touch of it in the outburst of Christian love in the apostolic community; another under Count Zindendorf at Hernhut; another under Pastor Harms at Hermansburg. Such anticipations were all too pitiful, not because the Lord desired to be "as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night," but because the hospitality was not such as to detain him. The conditions were not favorable, the times not ripe.

There are, indeed, far out, faint symptoms of this deep age movement, — buildings up of empire around ideas clearly in advance of those of former days; as, along the line of race, in the unification of Italy and the Slavic struggles for it; and along the line of civil and political ideas, in the spread of English and American supremacy. And every Christian nation illustrates this tendency, as far as it is Christian.

Thus, by the process that is going on, Christ already historically acts as the world's great invisible magnet. Pass a magnet among iron filings and it magnetizes them, and attaches them in orderly groups about itself. Pass one large enough through a hardware store and it would do the same to all the movable iron in it, and pull at that fixed. So Christ, in the great organizing movement through the ages, goes up and down in society, bringing one person after another, one enterprise after another, one institution after another, under his power and around himself, and tugging at those held back. We perceive the signs. We feel the tremors. We hear the crash. Our eyes are blinded with the dust. Men are running this way and that under the throes of the mighty reconstruction, crying, some one thing, some another. All this we recognize, but we do not see the invisible Christ drawing the world unto him, imparting to it first his spirit, and then grouping it around his ideas and principles — around himself.

So, my brethren, we must look forward, not backward, to see Christ in the world. He keeps ahead of the race, ahead of the long swelling procession, ahead of saints and philosophers, the wise and the good, ahead of science, and art, and culture, and letters, ahead of communities and states, ahead of the peoples;

and whatever does not take up the line of march and follow is left hopelessly behind and abandoned, for "that nation and kingdom that will not serve thee shall perish." He keeps ahead, — *testifying*, *leading*, *commanding*, rallying to a higher and sweeter union, fulfilling, in this unexpected way, his own sublime words, "I, if I be lifted up from the earth, will draw all men unto me."

But we must temper our expectations by keeping in mind the method of the reconstruction. It is the method of the divine patience. It is not by prescription; not by moulding the clay and setting up a model; not by hinting the formal process; not by raising up a Moses to formulate the movement authoritatively. It is the method of the new covenant, putting the impulse in the inward parts, writing it in the hearts, throwing the organizing spirit out from the Christly heart into millions of human hearts, to begin in each as a birth, grow and grope, find its fellow and combine, to experiment, and try and fail, and try again. It is the slow and costly method of moral training and leading under the ever-present Spirit and all-brooding providence, but reflecting in its results the highest thought and glory of Christ.

The great organizer does not pose in history. Kings, conquerors, demagogues, popes, plutocrats, pose. He is the unknown man in the automaton, whom none can find, who, concealed and even doubted, nevertheless makes the moves and wins the game.

But let us not shut our eyes to the fact that there is another side, — black, dreadful. Over against the Divine organizer is Satan, "transforming himself into an angel of light," stealing Christ's methods, leading on his hosts. He seizes the new discoveries and inventions, adopts the new artillery, and masses his forces in determined assaults. This movement grows, like the Christian one, and side by side with it, the two tendencies streaming off towards their ultimates. But there is this difference: Satan organizes nothing to stay organized, he builds no strongholds to remain in them. There is no unity in his movements. They are, like himself, full of inconsistencies and contradictions, — lies and the father of lies. His bold, hostile front, ever in an unexpected place, is only the satanic strategy of masterly retreat. Christ is driving him first from one stronghold and then from another, in a conquering movement whose continuity has no breaks and no surrenders.

Such is the method. When this will stop, or how far this pro-

cess will go on, or what will be the ultimate outcome, we know not. Christ may, or may not, abandon this method and take another. This does not concern us. We have only to see what the prophet says about his mission among the peoples, and to see him in the mission engaged in the process. We report the present order; we do not prescribe the metes and bounds.

Here we leave the general discussion, and turn to an application that more immediately concerns ourselves.

Brethren, messengers of the churches, as among the ancients religion and the state were closely interconnected and dependent on each other, the term "peoples" was sometimes used in the Bible with special reference to groups in their religious capacity, the civil and political system involved with it dropping out of sight. Using the term in this way, we Congregationalists are one of the peoples, and this subject applies to us. Besides, Christ's organizing power goes out into the general social realm, through the religious realm. The first touch, impress, responsive movement, is in that. With double propriety, therefore, we may now consider the influence of Christ as organizer on our denominational life.

Our success in reaching any high position, as we can now clearly see, will turn on the degree to which we let him in and allow him to mould us.

We have some peculiar advantages for this. There is nothing in our system that is formally and openly obstructive; no imperial figure "that sitteth in the temple of God, setting himself forth as God"; no hierarchy lording it over the churches; no earthly founder or master whose genius and work stamp limitation on his followers; no red-handed democracy wild with the lust of majorities; no authoritative fixed creed anchoring us to the past; no pet form or observance raised to the rank of a fundamental principle binding our movements. We are, structurally, free and foot-loose. Moreover, our principles of union are as near being spiritual as any can well be. And we have nothing to excite the apprehension that we shall live on and burden the world after we are dead. We can leave no indestructible remains. When our life ends that is the end of us on the earth, as much as if our body were cremated and dissipated.

There is nothing in our system, therefore, to prevent Christ from coming in, and us from gathering in order around him. Our two great structural principles, on the contrary, are peculiarly

adapted for unity and orderly expansion: the freedom and autonomy of the individual church in all matters pertaining to itself alone, and the fellowship of the churches — the application, in a moral way, of the Christian equities in the case — encompassing the church and drawing it into orderliness and co-operation with the others, in all matters of common concern. Could anything in polity be more elastic or responsive to the drawings of the Lord? We are, in this respect, as free to form around him as the air to mould to itself an object passing through it.

Further, there are sublime motives urging us to a higher and tenderer relation to one another around Christ.

Apart from general motives, as the blessedness of it, the thrill and power and splendor of it, and the fact that those who most attain it at once stand at the front and hold the leadership of the whole Christly sisterhood, in the long advancing line leading up to a higher future, — apart from all this we have two special reasons. The first is our peculiar relation to the salvation of the country. This is a reason of divine opportunity and divine call.

Brethren, we, like our fathers, have not been altogether indifferent to the divine summons. We have heard it. We have, in a way, responded to it; enough to have Christ in a very particular manner lead us to a great open door of opportunity for saving this country. No other body of Christians is historically so close to the origin and genius of our civil system. The ideas and principles which sprang up in this government had their roots and first growth in our soil. The Congregational heart and the American heart, all over this land, to this day beat with kindred throbs. In education we have stood ever at the front, sowing the land and stimulating others to sow the land with institutions of Christian learning, from which the genius of the Republic has been fed. No other Christian standard anywhere on the frontier is so acceptable to the promiscuous worshippers who happen to meet there; no other shepherd's crook gathers the stray sheep of different flocks so willingly into one fold.

These things bring us to the open door. Shall we go in, brethren; go in unitedly and strongly; go in as never before; go in to the neglected, festering city population, the unshepherded, unassimilated foreigners, the scattered men of the mountains and prairies, the colored people, the Indians, the Chinese? Christ has opened the door and stands by it, beckoning. Shall we go in?

The second is our peculiar relation to the salvation of the world. We were among the first in this land to enter the foreign missionary work. Our efforts have been signally blessed. There is wonderful dexterity and skill in the missionary forces we send into the field. A single man can pick up a valise and carry all the apparatus necessary to plant complete, vital, organic Christianity in the heart of China, or among the wilds of Africa, and go alone, he and Christ. He does not go as a fragment, or the small end of an ecclesiastical complication, but as a representative of Christianity bodily. He rises upon the land as a morning star, not as a comet with a long appendage to appear subsequently above the horizon. Then the simplicity and flexibility of the polity enable it to adapt itself readily to the most diverse social conditions and needs, and the way in which it throws responsibility on each group of gathered disciples, and steps aside as soon as that is able to go alone, and leaves it to act for itself, throwing around it, however, warm Christian sympathy and fellowship, is well calculated to lead to early independent vigor and maturity.

Here we are, then, before the open door of the world, with remarkable adaptations for entering. Christ has brought us here, and points and says, "Go ye into all the world, and preach the gospel to every creature."

All this, brethren, is present and immediate, — the work for the country and the work for the world, — and work which we can do only as Christ breathes into us the unity, life, and power equal to the occasion.

But may we not also have a mission for our sister denominations? This is a time of the drawing together of the different parts of the cleft and mutilated body of Christ. Joint is coming to its joint, bone to its bone. The next of kin are uniting hands, and to those far off, in the place of the old anathemas, there are the olive branch and the message, "Come thou with us, and we will do thee good." Deep under these symptoms is the great age movement of the Holy Spirit, the drawing towards Christian union.

Now, is it presumption to ask if it may not be ours to take a prominent part in the coming unification? No, no, if Christ shall have sufficiently unified us and crystallized us around himself. Those will lead who have most of Christ, no matter how few, how weak, how insignificant in denominational pretence and prestige. It certainly will not be by our numbers or ecclesiastical impor-

tance that we shall act a prominent part in that bright future, but by our ideas, principles, spirit — the Christ in us. Palestine was an insignificant territory, yet it gave religion to the world; Greece, but a patch of soil, yet it developed ideas of grace and beauty for the race. It is not size that determines leadership.

Our influence in the kingdom of God has already far outreached our numbers. We have put not a little life into other denominations, not only by scions grafted in them, but by radiation and diffusion of spirit. The Congregational genius — orderly liberty and willing harmony, or freedom and unity — has invaded and tinged all the other bodies of Christians in the land. The Congregational spirit is a sun among the politics; and whether seen on its daily rounds, at its rising above Plymouth Rock, or glinting from the lakes in meridian splendor, or as it goes out at the Golden Gate for the islands and Japan on its way round the earth, it is everywhere the same sun. Its influence belts the globe. Christ is Congregationalizing the denominations, and cardinals, bishops, assemblies, conferences, are gradually yielding before the omnipresent, gigantic, conscious, lay-awakening it fosters. The Evangelical Alliance, the Pan-Presbyterian Councils, the conventions in the interest of Christian and ecclesiastical union, are monuments Congregationalwise — possibly forecast gleams of something larger, richer, diviner hereafter. Every one sees the tendency, every one knows it, though every one may not give due credit to the historical source.

We are already in a position, then, by the native leadership of our ideas and principles, by the unconscious penetrating and leavening power of these ideas and principles, for great influence on the Christian world in future. Christ has brought us here, too; and who knows but that it is that we should do something more, that we should lay a hand on them, not ecclesiastical, but fraternal and spiritual, to help them, the scattered fragments of Christ's body, up to higher oneness and order?

Here is what we can give them at once, on the surface of things: first, the autonomy of the individual ecclesiastical systems, each to manage its own internal affairs in its own way; and, second, the principle of fellowship, with representative advisory councils to indicate the methods of practical harmony and co-operation in matters of common interest to be freely adopted. So much we have now to give. Whatever more we shall be able to give will depend

on how much more of Christ we shall have centred and compacted in us to give.

Henceforth church organization to be successful must be around Christ. The church of the future can have no other centre. The world has tried human organization around human devices, that is, snatching at the prize, and that has given a shell, a prison. We have had all that sorrow and mockery. It has tried separate, mutually repellent folds, the natural result of forces that scatter. We have had all that bitterness and waste. It has experimented with individualism let loose, the ultimate of divisive tendency. We have seen the drift, the dissipation, the going back to star-dust of all that. The next thing to try is the kingdom with Jesus on the throne as the combining power, not merely the sovereign lord and end afar off.

Who now shall be first to go out and usher in this king? They, I repeat, who have most of his spirit embodied in themselves. They may be small among the tribes of Judah, yet out of them he shall come forth that is to be ruler in Israel. Then, one after another, the other tribes will join the procession, and at length all will cry, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

Blessed movement! Sublime outcome! Glorious spectacle! The light of the Sun of Righteousness broken into a rainbow arching the religious world! Thank God, we may have a place in that bow.

And remember that, meanwhile, by the interplay of religious and social forces, there is slowly forming through the ages, from the gathering up of the broken and scattered light of the same sun, a secondary bow outside of this primary one, spanning the social world. Let us thank God that the hidings of our influence may be in that also.

THE TIME OF VISITATION.

A SERMON.

BY REV. ARTHUR LITTLE, OF BOSTON.

"Because thou knewest not the time of thy visitation." — Luke xix. 44, last clause.

To an unusual degree, the American people have been, this year, in the focus of public attention. The magnificent pageant connected with the centennial observances, East and West, the International American Congress now assembled here, the World's Exposition which is expected in 1892, the admission of four imperial States into the Union, — these events and projects have turned the eyes of the world towards us with mingled feelings of jealousy and admiration. Even the London *Spectator* has been sufficiently aroused to ask whether the discovery of America was worth while, and to answer somewhat doubtfully the question. America, however, *has been discovered*, and is revealing more and more of its greatness and possibilities every year. That it should challenge the attention and criticism of other nations, does not surprise those who carefully discern the signs of the times. Fresh, young, exuberant life is always interesting. People enjoy looking at the sunrise. Whether you look from the Occident or the Orient, the morning is this way. The centre of light and life is *potentially* here. The forces that are to fashion the world's future are gathering and getting in motion on these shores. It seems like foolish boasting to say, that "as goes America, so goes the world." And yet it has been forcibly said, "America is God's great charity to the human race." Another writer has thus expressed himself: "It is not national vanity in us, but simple truth, to say that our country is the last battle-ground of Christianity. There *is* no other West towards which the star of empire can take its way. The circle has been made. To go farther, is to go back and plunge into the oldest and most stagnant of all the civilizations of the globe." Writing a few years ago from Florence to his people in Brooklyn, Dr. Storrs said: "The future of the world is pivoted on the question, whether the Protestant churches in America can hold, enlighten, and purify the peoples born or gathered into its great compass." President Washburn, of Roberts College, Constantinople, wrote a friend in this country awhile ago as follows: "The

fate of the *world* is to be *decided where you are*. Every one of you people ought to care more for the home missionary work than for anything else in the world. You are not *half awake* to it. It is enough to make angels weep to see such a society as the American Home Missionary Society halting for lack of funds." These glowing words are no empty rhetoric. Every passing year gives to them added significance. Here the doors are wide open for all sorts of people, all sorts of ideas, all sorts of religions, all sorts of experiments. The utmost hospitality towards everybody and everything is understood to exist here. The ends of the earth are here. Right into the household they are received, and allowed a voice in the management of its affairs. Questions of government, of education, of state-craft, of religion, of social and political economy, of equal rights and opportunities, of moral supremacy, which have failed of successful solution elsewhere, are precipitated upon us for settlement. We have a reputation for *manhood-making*. It is incumbent upon us to show that it is deserved. The tree is known by its fruits. This country ought to furnish the highest type of manhood. From other lands, millions pour in upon our shores, supplicating help. Those who cannot come, beg us to send help to them. Thus we find ourselves under the pressure of the twofold necessity of caring for ourselves and helping the rest of the world; settling *our own destiny* and that of the other nations of earth; pupils and teachers at once; perfecting our own institutions, and furnishing a model and materials for other nations.

Such considerations as these invest this well-worn topic with permanent and transcendent interest.

Who, upon such a theme, can hope to speak the sufficing word? Who can expect to put into articulate speech and adequately interpret the nation's almost pathetic cry for instant help? It struggles to make itself heard and get an answer.

The evangelization of the country is the work to be considered to-day,— the personal salvation of its sixty millions of immortal souls.

"Save America!" "Do it now!" This is the message of the Spirit to the churches. It is a *stern imperative*, and admits of no alternative.

Apart from the Word of God, which everywhere and always enjoins this duty, the stress and urgency of the demand now before us grew out of existing conditions. In the history of no other nation, unless it be the chosen people, has the hand of God

been so distinctly visible from the beginning until this hour, as in our own, and never more conspicuously clear *than* now. The pillar of fire blazes before our eyes. The salient facts that create present opportunity and give unwonted emphasis to present duty have been so fully, distinctly, repeatedly, and convincingly presented here and elsewhere as to make any attempted repetition of them both unnecessary and hazardous. For it is one of the perils of our probation that familiarity begets indifference. It is dangerous to keep unused truth on hand. Appeals unanswered weaken the power of response. It is unsafe to play upon, or play with, the sensibilities; to over-strain, with motive, a non-consenting will. Light resisted dims and dulls the vision. When the light is sufficient, our *only safety* is in *swift decisions and prompt action*. The "baffling vastness" of territory; the exhaustless material resources; variety of soil, climate, and production; enormous actual wealth and its concentration in few hands; the widening chasm between the rich and the poor; the immense and mixed population and its concentration in cities; municipal corruption and misrule; the desertion of the hill towns; the alarming illiteracy; the aggressiveness of Romanism; the awful curse of intemperance; the blight of Mormonism; the standing menace of universal suffrage; the rapid settlement of the frontier; the secret machinations of anarchism; the despotism of wealth; the selfishness and tyranny of trusts; the insatiate greed for money; the prevalence of Sabbath profanation; the storm centre in theology; the wicked clamor for white supremacy in the South; the vexatious Indian problem; the unadjusted emigrant problem; the alluring opportunities and dire necessities of the new Northwest, the new Southwest, and the new South; the general feverishness of the times; the abounding infidelity, coarse and subtle; the worldliness of the church; the never-ceasing demand for more men, more money, more meeting-houses, more schools and colleges; the universal agreement as to the *immediateness* of *the demand* and *the criticalness* of the juncture, — these and kindred facts are before us with a distinctness and vividness that must startle those who have ears to hear and eyes to see. If emblazoned upon the very sky, or uttered with the voice of an archangel, they could scarcely be more commanding and significant. He that runs may read. By tongue and pen and printed page the utmost possible has been done to create incentive, to stir and set on fire the Christian heart of America. The consecrated men

and women far out on the dim and perilous edge of battle, and the officers of these societies who catch up their appeals, and send them tremulously alive with urgency to us, are not beside themselves, or, if they are, it is for God. They are not mad, or, if they are, they feel that

"On such a theme
'T is impious to be calm."

They speak the words of truth and soberness. Their estimates are conservative. It is *now* or *never*, and they see and feel it, and wonder that we do not. If we will not listen to these appeals, neither would we be persuaded, though one rose from the dead. Blindness through excess of light, deafness through excess of utterance, — not more light, but eyes; not louder call, but ears. "Be ye *doers* of the word, and not hearers only." When Paul heard the Macedonian cry, to Macedonia straightway he went. "Why call ye me Lord and do not the things that I say?" If to *know* were to *do*, the call would soon be met.

It is the purpose of this great gathering here these days to ask, in view of these familiar but tremendous facts, *What can be done?* How can these facts that constitute the fuel be set on fire, become *dynamic*, be transmuted into instant propulsive force, and made to push forward mightily the work? *Mere* facts are smokeless powder. We want the old-fashioned powder, that smokes, and flashes, and explodes, and sends the swift missile on its conquering errand. More discussion is unnecessary. The facts are in. It is time the case were closed. What shall the verdict of the churches be? *It is the hour for action.* Duty is as clear as daylight. The statement of the case is unanswerable argument. With something of hesitancy, I venture to ask your attention to the following practical suggestions: —

I. It must be *burnt into our very being that a crisis does really exist.* This has been so often said, that its repetition seems like CANT.

It was true twenty or more years ago, when Prof. Phelps said "that five hundred years of time in the process of the world's salvation may depend on the next twenty-five years of United States history."

How much of that five hundred years has been lost by inaction the final judgment will disclose. That statement is more than ever true to-day. Testimony from every source is concurrent as to the

exigency before us, — the *immediateness* of the demand, the *imminence* of the peril. There is a marshalling of events, a concurrence of providences, a conjunction of circumstances, an under-current of causes, a multiplication and union of forces, a series of developments, that point towards a crisis.

The amazing and gratifying progress in the foreign field, the whirl and swirl of things at home, the rapid crystallization of the jostling atoms into permanent forms for good or evil, the murkiness of the sky above, the tremulousness of the earth beneath, the heaviness of the air around, — tokens of an oncoming storm, — the collisions and antagonisms that push and hold men apart, the nascent enterprises that must either be strengthened or abandoned, the splendid opportunities that lessen every day they wait, the irreparable loss of momentum, — such considerations as these constitute a *crisis* in *our national life.* Dr. H. M. Storrs quotes a distinguished living authority in social economy as saying: "I believe we are just beginning to enter a terrible era in the world's history, an era of internal and domestic warfare such as has never been seen, and the end of which only the Almighty can foretell." And then Dr. Storrs adds, "Who can foretell the wind of rising conflicts? We can recognize struggles as impending in comparison with which those of the French and Indian wars, the Revolution of A. D. 1776, the late Rebellion even, were child's play. Our national veins seem already tense and strained with feverish passion, and yet within another century this population of sixty millions will be quadrupled in number, and possibly intensified in passion. How are the national veins to be kept from bursting?"

We are in the crisis. That is one reason we fail to see it. To the cloud of witnesses who compass us about, it must be obvious. I am sure He who sits upon the throne must see it. It is now high time to awake out of sleep. The clock has struck twelve.

> "Not as we thought, but what are we?
> Above *our* broken dreams and plans
> God lays, with wiser hand than man's,
> The corner-stone of things to be."

Crises do come in the history of individuals, churches, nations. Senator Hoar speaks of "the miracle of history which brought the founders of the Northwest to Marietta at the precise time when alone they could bring with them the institutions which moulded its

destiny. A few years earlier or a few years later, and the great ordinance would have been impossible. When the appointed hour had come,

> God uncovered the land
> That he hid of old-time in the West,
> As the sculptor uncovers the statue
> When he has wrought his best.

Then, and not till then, the man also was at hand." When the man and the occasion meet, victories are won. We need vividly to realize that it gets *too late* for things, sometimes. This is the epitaph on the ruins of the perished empires, "Too late." Help came too late at Bull Run. The Sandwich Islands would have been vastly more than they are to-day if the Gospel had reached them at least as soon as the vices of civilization. The Roman Empire was too far gone to be saved by Christianity.

Some things can wait. Ripened grain is not one of them. It must be harvested then, or never. You may not always be sure about the time for sowing. There is no chance for doubt about the time for reaping. See the fields already white for the harvest.

The angel may be heard crying with a loud voice, and saying, "Thrust in thy sickle and reap; for the time is come for thee to reap, for the harvest of the *earth* is ripe." Timeliness is everything. It conditions success, and dictates destiny. A thousand voices now beckon us to hasten with all speed to the harvest-field. The word "retrenchment" ought to be expurgated from the dictionary of the Christian Church. It means retreat, and retreat foretokens doom, — aye, it means distrust of God, our Leader. To call a halt in the midst of the battle, for rations, is to imperil, if not lose, the victory. To stand still is impossible. "An army in the entrenchments is already beaten." It is time to inaugurate an aggressive campaign, and, if need be, imitate Sherman in his march from Atlanta to the sea, cut clear from the base of supplies, and trust the God of battles to provide. Let the circular movement, round and round, round and round, be abandoned, and forward movement ordered along the entire line, as on the victorious morning when the Army of the Potomac charged the breastworks in front of Petersburg, and made Appomattox possible within a week.

To quote Prof. Phelps again: "National destinies develop more rapidly and mature with more weight of history than in early time.

There are underlying causes which tend to make the development of moral forces more rapid, and to hasten on ultimate events. A *year now* is equivalent to a *decade* in the time of Charlemagne. The face of the world and of the Church has the look of being in the final ages of time." He also speaks of the value of rapidity of progress. When Christian enterprise lags, something more than *time* is lost: imperativeness of moral impression is lost; the reduplication of force which springs from momentum is lost. One brief period of rapid conquest in the progress of Christianity, for moral impression, would be worth twice that of the same amount of gain extended over twice the length of time.

II. *In meeting successfully this crisis, we must never lose sight of the fact that the Gospel is the principal remedy for existing evils, and the principal bulwark of the nation.* Improvement of *character must* precede permanent improvement in condition. *First*, make the tree good. The quickest and surest way to improve a man's environment is to improve his character. We hear much — not too much — of applied Christianity, but the swiftest and most effectual way to apply it, is to the heart. A man with a renewed heart will soon get into better surroundings. The vagaries of "Looking Backward" amuse for an hour, but lack practical value. Men who sit in a well-furnished library and light a fresh cigar, and fill, from time to time during the evening, the wineglass, as they lay their plans for the reconstruction of society, are not the ones who get very close to the misery they seem so anxious to alleviate. A godless socialism is anarchy. A Christless culture is national euthanasia. The levelling process, unless regulated by the Gospel, means revolution. We must remember that the warm, quick soil which has given this land its luxuriant tropical growth and rapid expansion, has also fostered the upspringing of some apparently innocent, but really dangerous, growths, like

> "That strange herb of Trebizond,
> Of which the bee, too fond,
> Makes honey maddening to the brain; and
> That wild vine which Tamerland
> Sought out in Samarcand,
> Whose leaves, with noxious breezes fanned,
> Grew lush with juices to anoint
> His dagger's point,
> That dealt a death at every blow."

Between the perfume of the rose and the poison of the mandragora we need to discriminate.

The introduction of the Australian balloting system is a heavy impeachment of national integrity. It will not make corrupt men honest, nor even secure honest voting. If it did the latter, the government cannot trust a constituency who vote honestly by machinery. It is only a new machine in politics.

Reverence for God, reverence for man, reverence for labor, reverence for law,— these are the pillars of the American Republic. While they remain, the Republic will stand, *no longer*. "The wicked shall be turned into hell, and all the nations that forget God." That law has a thousand impressive illustrations in history, and has never been repealed.

III. *Hopefulness is needed in meeting the crisis now before us.*

There is very much to awaken gratitude and inspire hopefulness and courage. Our success is in part our embarrassment. The divine blessing upon the work has wonderfully augmented its demands. The reports from every part of the field have been most cheering. The investment has yielded large returns, and calls for the outlay of more capital. There is a noble army of self-sacrificing workers in the West and in the South, employed by our various societies — untitled heroes and heroines — whose lives have in them an epic grandeur, and exhibit a finely flavored, aromatic quality of self-sacrifice and self-denial, unsurpassed by any who are laboring for the good of men and glory of God anywhere on earth.

The outlook in Utah is most promising. Revivals have been numerous throughout the West. The societies are efficiently managed. The work is well in hand. The executive officers of our societies devote an amount of time, thought, prayer, study, wear and tear of body and soul to the performance of their always difficult, and sometimes almost impossible, task, known only to them and to Him whose wisdom and guidance they continually invoke; *our* interest ought to be identical with *theirs*. Then we are in the era of princely gifts. The condition of various society treasuries is cheering — especially that of the American Home Missionary Society. Most of our colleges and seminaries are better equipped and have larger classes than ever before. Trained Bible-readers and workers are increasing. The churches are trying to touch the life of to-day in all ways of helpfulness. Splendidly

the forces are wheeling into line for the battle. It is the wrong century and wrong decade in the century to yield for a moment to doubt or fear. The morning cometh ; the sky is reddening. Let us thank God, and take courage.

IV. *A fourth necessity is a careful and comprehensive inspection of the whole field, with reference to the utmost utilization and economy of the forces.*

The field is limitless, and the supply of men and means limited. Every man and every dollar must be employed in the way of *utmost* advantage. Some readjustments of administration may be necessary ; though it is vain to expect that, when the utmost wisdom has been expended in this direction, and the boundaries and objects of each society shall have been most clearly defined, very much more will be accomplished. It is what stands behind the agencies, and not the agencies themselves, that secures effectiveness and results. The most perfect or beautiful vestibule train of Pullman cars will never go from here to Chicago without fire and steam. Some churches ought to die. The reproach of too many churches in small communities must be removed. Strategic points must be seized. The *centres* of population must be reached. The outlay must be where the people are, or where it is almost certain that they soon will be. The neediest must have the promptest attention. The strongest force must be sent where he battle is sorest. Re-enforcements must be hurried to positions of peculiar importance and peril. Points must be occupied and expenditures made with some reference to their bearing on the future. Agencies that contain the power of rapid self-propagation and self-multiplication must be encouraged. The fountain-heads and sources of power must be kept vigorous and productive.

The resources put at the disposal of the different societies must be graduated according to the exigency of each field, and its bearing on the total result. The aim is one. It is simply a question of the best distribution.

I am not sure but the adoption of these axioms would make a very strong claim for the South. For *desperate need, certainly no other part of the country surpasses it.* The sky in that quarter is lurid with auguries of a disastrous storm. The race-hate ; the insolent talk about white supremacy ; the rapid increase, the ignorance and immorality of the colored population ; the wicked suggestion touching their colonization elsewhere ; the equal ignorance and im-

morality of the poor whites, especially of the mountain districts; the terrorism, outrages, murders still, and more than usually of late, prevalent; the inadequate provision made by the State for schools; the rapid development of wealth, which may intensify class distinctions; the need of a *final* and *emphatic* answer, pretty soon, such as all the world shall hear, to the question, whether the negro is a *citizen* and *man*, entitled to all the privileges and immunities of every other man under the American flag, — such considerations as these unite in a trumpet-tongued appeal for instant and immense increase of the redemptive agencies in that sunny land.

"Happy are all free people,
Too strong to be dispossessed;
But *blessed* are they among nations
Who dare to be strong for the rest."

Next to the South, the cities, the storm-centres, seem to establish the strongest claim. They dictate the manners and morals for the country, and if they are saved, the country will be saved also. The work of Christian education among the Indians and the benighted populations of Utah and New Mexico is almost equal in importance with anything else that can be mentioned. This is especially true of the Mormons, who have a religious zeal, but not according to knowledge. The Christian school is the antidote for that abomination.

V. *A freshened and vivid sense of responsibility among pastors is demanded by the present emergency.* They are the leaders. If the blind lead the blind, both shall fall into the ditch. A considerable number of pastors and churches *are* already *ditched* concerning these mighty movements amongst us, if the testimony of the Year-Book is trustworthy. Pastors are the watchmen on the walls of Zion. They are the seers. They are to be open-eyed and open-mouthed. They are to cry aloud, and spare not. They are to be down to date in their knowledge of the situation. They are to be full and frequent and fearless in their utterances concerning the various phases and needs of the work. Neglect and, what is worse, feebleness in this respect are malfeasance in office, infidelity to a trust, almost disloyalty to God. An *interested, courageous* pastor means ordinarily an *interested, courageous* church; like priest like people, in doctrine and practice.

No church in our denomination is so small or feeble, no member so humble or poor, as to be released from active interest and

participation in this work. There is little excuse for the existence of either, unless they are interested. *Now*, the pressure is very constant and very heavy on a *few*. A *comparatively* small number carry most of the burden, do the most of the work. This mighty array of facts which, it has been said, are so familiarly known, influences potentially but a restricted circle. *Universality* of interest and enthusiasm must be awakened, before the work will be done.

Religious newspapers, — the mightiest agency in modern evangelism, — the monthly magazines, awakening tracts, timely leaflets, find their inspiring way into the homes of far too small a contingent of the Church of Christ. An operator on the Board of Trade might as well expect to conduct a successful business without a newspaper, hourly bulletins concerning the market, without telegraphic dispatches, as a Christian man hope to keep in vital helpful touch with modern Christian enterprise, without these published sources of information. The number is not large of those who attend the great State and national gatherings, and yield to the pressure created there, until their hearts almost break. Diffuse the information. It seems to me that those who are not interested to take our publications almost invite blindness, and love darkness rather than light. Distribute the pressure. Enlist the help of each one of the entire four hundred and seventy-five thousand members of our churches, and it would be the dawn of a new day. The pastors can do this, and the smaller their churches, the more time they can have to do it. Let no indifferent one escape. Our churches are composed of little oligarchies of laborers. Make them democracies. "All at it, always at it."

Any healthful development of the *local* work will be proportioned to the interest in the *wider* field of the country and the world. A church confined within its own boundaries will suffocate and die. Indifference is the antechamber of death. May the Great Shepherd and Bishop of our souls create within us, his under-shepherds, a greatly quickened sense of personal responsibility for the spiritual life and activity of the churches to which we minister.

VI. *A radically new conception must be created in the minds of Christians as to the use of money.* The New Testament idea of *stewardship* needs to be understood. For, after all, this is the point of special stress, — the centre of all the appeals, — money, money, money.

Even a man, more precious than the gold wedge of Ophir, can with less difficulty be secured than money. The work, all athrob with life, promise, resultfulness, lags for lack of money. From the North and the South, from the East and the West, is heard, wafted to us on every breeze, in piteous tones, the cry for money. Empty, hungry, open-mouthed treasuries everywhere. The most prudent, almost parsimonious, management in all our boards and institutions, reduced estimates forwarded, and then reduced again to their lowest terms in the hands of the advisory committees. This cutting-down process would be hardly endurable, if those who do it were not thousands of miles away from the hearts that cry for help.

The richest nation on earth! Opulence everywhere! All secular enterprises conducted on a scale of colossal expenditure. Millions for pleasure, millions for vice, millions lavished in ways that imperil character and country, and only thousands for its salvation! Christ's teaching about money may well be recalled and pondered by his followers to-day. He himself was poor. Almost all he says on the subject is of the nature of warning against the peril of riches. His parables and other words bearing on the subject convey to my mind distinctly the impression that we need to give, more for our own souls' sake than to promote directly the spread of his kingdom. The accumulation and selfish possession of money are not consistent with discipleship. Thus held, it excludes from the kingdom of heaven. It damns immortal souls. This is a plain truth that needs realization.

Says Canon Liddon: "Perhaps the greatest of all differences between man and man is that which divides the man who does in his secret heart believe that he is a steward who has an account to give, from the man who does not. With the one man there is the very prevalent motive of an almost incalculable power entering into the secrets and recesses of his life. He is constantly asking himself, 'How will this look at the day of judgment? What is the Eternal Judge thinking of it now?'" Let Christians who cut coupons copiously ask these questions.

Says the gifted and now lamented Prof. Hitchcock: "I cannot, of course, prognosticate the life of the church during the millennium for which it prays; but sure I am that the millennium itself will never come till the church has revised, not to say completely and radically revolutionized, its whole economy of giving. More, vastly

more, must go into the treasury of the Lord before the work of the Lord prospers. In regard to property, it is simply the verdict of history, since the world began, that men consume what they use, and keep only what they give away. 'Goods in trust for Christian uses.' This is the description of all property, real or personal, in the possession of a Christian man."

Says Horace Bushnell: "The money-power, which is one of the most operative and grandest of all, is only beginning to be Christianized, though we have promising tokens of a finally complete reduction to Christ, and to the uses of his kingdom. What we are waiting for and longing hopefully to see is the consecration of the vast money-power of the world to the work and cause and kingdom of Jesus Christ, for that day, when it comes, will be the morning, so to speak, of the new creation. That tide-wave in the money-power can as little be resisted, when God brings it, as the tides of the sea, and like these, also, it will flow across the world in a day."

Is it to the credit of the churches that the American Home Missionary Society should have been obliged to pay $4,000 interest money last year? It ought to make us blush that we allowed it to be done, or, what is far worse, that we allow the poorly paid home missionaries themselves to pay interest, because of tardy salaries.

The methods adopted in raising money for Christ's kingdom are often quite unworthy of his cause: fairs, festivals, the sale of rings and watches which have special sacredness, the little savings from supposed luxuries or necessities, missionary hens and eggs, missionary rag-bags and missionary apple-trees, the odds and ends and crumbs. The missionary hen is overworked. Think of the Chicago and Northwestern Railroad or the Bell Telephone Company aiming to enlarge its business by holding a fair or musical entertainment, or even by asking its patrons to give up tobacco, which doubtless ought to be done!

No! Christians must learn to part with cold cash that costs them much to get, and which they feel that they must immediately reinvest in the business where it will yield them ten per cent, while they lay the flattering unction to their souls that *by and by* they will have *so much more* to give. Nay, more, I have no doubt that, until these urgent appeals are more freely met, there are many Christian men who ought to face the question of giving a portion of their capital, taking it out of railroads and shoe-shops and mills, and setting it at work without delay in some of these needy

Christian enterprises. It would not surprise me if the whole method of doing business and the matter of personal expenditures ought, in many instances, to be reconstructed with reference to greatly increased gifts for the Lord's treasury. Dr. Goodwin is in the habit of saying, that no Christian man has a right to die worth a million of dollars, while all the deafening calls are resounding in his ears. Every church member of every church throughout the land ought to give to these great causes of Christian benevolence; every home missionary church, however young, however small, however poor, however unhoused, included.

Livingstone's motto, "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ," should be ours.

The magnificent, undaunted, audacious, expanding, opulent West, though it be young and has almost everything yet to do, ought to give more. Why, the yearly products of Ohio, Indiana, Illinois, Michigan, and Wisconsin are from twelve to fifteen hundred millions of dollars.

Take Tacoma. Commercial business for 1888, $5,000,000; real estate, $9,000,000; bank deposits, Jan. 1, 1889, $2,250,000; expenditures on streets and railway tracks, $1,000,000; opera house, $150,000. A considerable margin of this ought to go for the Lord's work. It is said that much of the money West is borrowed. Be it so. Let them borrow a little, if need be, to build churches and colleges and pay ministers, instead of requiring the societies to borrow, and pay the interest.

The East needs to give vastly more. Its cities are rich. Its country population is not poor. October dividends in Boston, $9,000,000. Almost all the country people have snug little sums that would surprise one, in the saving banks. The Church of God is face to face in this matter with this simple question this hour, "*Is it willing to do what it has the ability to do?*" Ability is the measure of obligation. If our churches were to follow the example of their brethren in Japan, instead of a bare million with which to salute the opening day of the twentieth century, the American Home Missionary Society would have a solid $6,000,000. But then, the Japanese Christians are young, and do not know any better than to give thus freely to Him who has redeemed them. Let it be our holy resolve that at least the even million shall be in the treasury of that society at that date; a corresponding amount in the treasuries

of all the other societies. Indeed, the time has come when appeals to patriotism and protection of life and property ought to secure generous gifts from those who do not profess to love Jesus Christ, — men who reckon everything on a money basis. "The cash value of conscience" is a suggestive theme of meditation. It has a cash value of large proportions. An enlightened public conscience is the only guarantee of public safety. The only hope of a trained conscience that shall hold men firm and steady and true in the administration of public and fiduciary trusts, and make them proof against a hair's breadth variation from righteousness, lies in careful and continuous religious teaching. Business men would better pay a few hundred dollars to maintain these centres of Christian training than have their employees and agents steal by thousands and millions. There is no other sufficient basis for good morals excepting a vital Christian faith.

VII. *And this brings me to my last suggestion, the most important of all, the supreme need of the hour, — the baptism of the Holy Ghost*, — a fresh anointing from on high; a deep, thorough, pervasive awakening of religious life under the enkindling power of the divine Spirit. Then duty becomes a delight, and all service our highest joy.

The emergency which now confronts us is due, in large part, to the absence of revivals, upon which the Church, in all ages, from the day of Pentecost until this hour, has been dependent for its life and conquests. This is simple history. But for these recurring periods of revival, the Church would apparently have become extinct long ago. If we may measure progress by accessions to our number, by gifts, by men entering the ministry and enlisting in work at home or abroad, it is not making rapid progress now. If the faith and love and enthusiasm of the Church of Christ had been maintained continuously through long periods at a high level, we should not to-day be overwhelmed with these deafening, piercing cries for help. A *present* emergency is usually the correlative of a *past* neglect. The reason a man hurries towards night, is because he got up late in the morning. Work that ought to have been done, and would have been done by a thoroughly consecrated Church long ago, has been allowed to accumulate. Hence the distress. Had the revival spirit been prevalent during the past twenty years, of course more men would have entered the ministry, more money would have gone into the treasury of the Lord.

Our various societies have been altogether too long reaching the amounts now expended in their various departments of work. Dr. Goodell's million ought to have been in sight long ago, and would have been, had the Church been habitually under the constraining love of Christ. A *dead* Church will, of course, depend largely on the gifts of dead men. A *living* Church will covet the privilege of paying for its own work, and devote the sacred gifts of the dead to enlargement.

In all this overwhelming work that burdens and sometimes appalls us, we must remember that "the battle is not *ours*, but *God's*, and that they that are with us are more than they that are with them."

"When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him." After all, "It is not by might, nor by power, but by my Spirit, saith the Lord." We need to know where to look for re-enforcements, and be sure of the alliances we make. The mountains are full of horses and chariots of fire to the anointed vision. All things are possible to faith and prayer and love. Waiting upon God, we shall renew our strength. The Church of God on its knees before the throne of grace, as all Protestant England was, when threatened with destruction of her liberties by the approach of the crescent-shaped Spanish Armada, would be the prelude of victory. Can the first week in November be set apart as a week of prayer for our four thousand five hundred churches and four hundred and seventy-five thousand professing Christians? From such an observance or any other method that helps us to find the hidings of His power and the enkindling touch of His spirit, would come a great wave of holy enthusiasm, — a passion for souls, — a spirit of aggressiveness, which would take the Kingdom of Heaven by violence. Such violence it welcomes. To such violence it surrenders, the violence of consecrated earnestness and holy zeal. Lukewarmness it loathes. Neutrality it repudiates. Compromise it hates. Courage it invites. Faith it exalts. Heroism it crowns. Self-sacrifice it glorifies. For martyrdom it makes a special roll of honor. The story of a self-forgetting love which gives its costliest for His dear sake is told in all the ages around the globe. The aggressiveness of Christ-likeness is like the aggressiveness of the sunlight, which lifts the waters of the ocean and sways the planets. A pure Church is a conquering Church. Conquest must follow consecration.

An old monk is reported to have said, that if the whole Church

were to do its duty for a single day, the world would be converted before night. Wesley: "Give me one hundred men who fear nothing but God, hate nothing but sin, are determined to know nothing save Jesus Christ and him crucified, and I would set the world on fire."

"Christianity is embarrassed in being obliged to apologize for Christendom," is the terse remark of the late revered Prof. Hitchcock. The force of it is felt everywhere, at home and abroad. *The quality of Christendom needs improvement.* The strength of a church does not consist in its numbers.

In my more recent readings of the epistles, it has seemed to me that their main purpose was and is to build up and perfect Christian character, it being tacitly assumed that a body of consecrated disciples, filled with the Holy Spirit, will, of course, be aggressive, *always* abounding in the work of the Lord.

Prayer and effort are needed for an awakening whose characteristic shall be its *influence upon business men*, thoughtful business men. To me the most discouraging fact in the problem of saving our country, to-day, is the absence of our young men from church, and their lack of interest in the things for which the church stands. The gospel of Jesus Christ is a manhood gospel. There is something wrong when it fails to move and mould the lives of our busiest and most influential men. How their business tact and strength and money, if consecrated, would honor Christ, and help forward his cause!

Then, with the descent of the Holy Spirit in quickening power, will come the employment of the highest, divinest motives that can influence human hearts. Appeals, based upon the perils that confront us, upon the vastness of our territory, wealth, population, amazing future, or even upon patriotism and the maintenance of our national life and honor, will not be permanently inspiring and sufficient. But the ever-present facts of the value and peril of an immortal soul, of the love of Jesus Christ, and his death for the soul's salvation, of the guilt of shutting the eyes to such abounding light, — of the issue, for weal or woe, throughout an endless eternity, of this soul pivoted on this point of time, — such transcendent motives as these, drawn from heaven, earth, and hell, have perennial power, and only need to be freshened and vitalized, under the inbreathing of the Holy Spirit, to become irresistible.

The prophecy of Isaiah is a burden, a woe, a vision, a promise,

a song, a victory. Wonderfully interblended are these great thoughts in this majestic revelation of the Divine mind and heart. This is a graphic picture of the conflict in all the ages. The same lights and shadows are visible to-day, playing around us everywhere. The burden of Babylon, the burden of Moab, the burden of Damascus, the burden of Egypt, the burden of the desert, of the sea, the burden of Dumah, the burden upon Arabia, the burden of the Valley of Vision, the burden of Tyre; thus the mournful rhythm in endless iteration runs. The burden of America, the burden of the West, the burden of the South, the burden of the great cities, the burden of the deserted towns, — how many hearts feel it, and grow tired under its constant pressure! How like a mountain it does weigh upon the souls of God's dearest children! After all, is it not good to feel its weight, heavy though it be?

"Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" Paul, the great apostle to the Gentiles, lets us see into his real heart, when he is thinking of his own people. In the very heart of a letter written to the Gentiles, he breaks out: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Let us bring the burden to Him who with divine patience delays the *woe*, and with great loving-kindness grants the vision, breathes the promise, inspires the song, and waits to bestow the victory.

Yea, dear brethren, in the presence of these significant emblems of a Saviour's dying love, let us reverently bring the burden of America to the cross, and tarry with it there, until we have entered a little into that great experience of the Crucified One which prompted him to pour out his soul unto death for a world's redemption. Then shall we hasten to bring the costliest we have and all we have, and lay it, in willing consecration, at his feet; and sooner than we think, God will open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it, and instead of the burden shall be a song of victory.

"Awake, O adorable north wind of the divine Spirit, and come thou quickening south wind of grace, and blow upon our garden, and it shall become as the garden of the Lord."

REPORT OF THE PROVISIONAL COMMITTEE.

This committee met, on the adjournment of the Council, in Union Park church, and made choice of Samuel B. Capen as chairman, and Rev. Henry A. Hazen, secretary. The salary of the secretary of the Council was fixed at $750 per annum, of the treasurer at $250, and of the registrar $200.

The State of Connecticut having granted a charter, which was accepted by the last Council, under which, as trustees, the legacy of Mrs. Knowles and other sums for ministerial relief might be legally held and appropriated, the first meeting of this committee, as trustees, was held in Memorial Hall, Hartford, Conn., Feb. 4, 1887, and the record of that meeting may be found accompanying the minutes of the last Council.

At the same time the provisional committee appointed a sub-committee to report on the relations of the missions and the mission churches of the American Board of Commissioners for Foreign Missions to the Council.

The committee also appointed Rev. Josiah Strong, with Revs. A. F. Beard and William Kincaid, to memorialize Congress in relation to the Chinese outrages.

The committee met again in the same place, Sept. 3, 1888. The programme for this meeting of the Council was the business attended to, and must speak for itself as to what was done. It is not necessary here to repeat details, or to note all the changes which later developments have called for. As before, this committee recognizes the fact that the Council itself is and ought to be chiefly responsible for its own programme. The societies, the seminaries, and the committees who are to report to you will, directly or indirectly, claim, and have right to, a large share of your time. Other important topics will present themselves, — the natural outgrowth of the incidents and activities which mark our life. For such the Council must have room and welcome; and no provisional committee can assume to sit at the door of this great convocation and say what subjects shall or shall not enter. Certainly we do not thus interpret our functions. We have simply arranged for the presentation of some topics so vital that their place here was not likely to be questioned, and their discussion

must further the objects of your convocation. To others, the Council itself can bid a welcome, if their importance and urgency are manifest. But, until the Council shall hold more frequent sessions, or longer, it will need to practise a somewhat rigid self-denial in its hospitality, even to topics of importance. The time of this Council is very precious, and must not be frittered away in the vain attempt to consider too many subjects, however vital.

On Feb. 18, the treasurer of the Council, Rev. Dr. Perrin, was, with his wife, killed by a calamitous explosion in the hotel where they were stopping. His death made necessary the early appointment of a successor, and the committee met in the Congregational Library, Boston, March 19, for that purpose. They made unanimous choice of Rev. Samuel B. Forbes, of Connecticut, who will speak for himself to the Council. It was voted that in view of the financial responsibilities now assumed by the treasurer, a bond of $2,000 should be required. Such a bond has been taken by the secretary, and deposited with the auditor, Hon. David N. Camp.

The committee has also, by its secretary, had correspondence in regard to a place for the session of the Council in 1892, the result of which will come duly to your notice.

The committee early appointed a subcommittee with full powers on the subject of advertising. Arrangement was made with Mr. S. A. Choate, of Boston, to take charge. The result has been the receipt by the treasurer of the Council of the following sums:—

1887	$850 00
1888	648 34
1889	723 34
Total	$2,221 68

The change in date of issue of the Year-Book is less favorable for advertising.

We commend to the National Council the adoption of the following resolution: —

Resolved, That by-law V. be amended so as to include by-law XII. and also so as to read as follows: —

V. The provisional committee shall consist of ten persons, the secretary, the registrar, and the treasurer, *ex officiis*, and seven others chosen by the Council, including two members of the last previous committee, and four shall be a quorum.

They shall specifiy the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches and persons to prepare and present papers thereon; shall do any work referred to them by the Council: shall name a place for the next triennial Council; may fill any vacancy occurring in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall consult the interests of the Council and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be the first in order of business after organization.

We recommend to the Council the adoption of the following: —

Whereas, The new basis on which the last Council placed the Year-Book by the change to a uniform date of statistics and of the items reported, with the urgency for its earliest possible issue, has devolved greatly increased labor upon all the secretaries charged with our statistical work; and the payments received by these secretaries vary in inadequacy, from nothing, in some even large States, to two hundred dollars in two or three of them; and,

Whereas, We cannot afford to leave men charged with duties in which we have so great interest without the incentive of a fair and just compensation for their diligence and promptness in them; therefore,

Resolved, That the several State bodies be earnestly requested to consider whether the services of their respective secretaries receive adequate return.

It is proper and pleasant to add here, that one State at least, our interesting and ambitious new sister, South Dakota, sets an excellent example to others in paying the expenses of her secretary in coming to the Council. That she will receive good return for this investment in the quality of his service is beyond doubt. Another State, Rhode Island, pays the expenses of all her delegates.

We beg leave of the Council to present, also, a special report on the relations of our foreign missions and missionaries to the Council.

SPECIAL REPORT.

REPRESENTATION OF FOREIGN MISSIONARIES AND FOREIGN MISSIONARY CHURCHES IN THE NATIONAL COUNCIL.

The question has been asked very frequently, and in various quarters, since the organization of the National Council, whether it is not desirable, or the desirability of it being taken for granted, whether it is not possible to bring our foreign missionaries and the churches which have been gathered by these missionaries in foreign lands into closer connection with the Council in its triennial meetings. The question as asked has nothing to do with the other question, which is now in open debate, concerning the relation of the American Board to the churches. Whatever this relation might be, there would still remain for settlement the desirability and possibility of closer connections between foreign missionaries and foreign missionary churches and the Council.

Feeling the importance of this question, and the need of reaching some definite conclusions in regard to it, the provisional committee, which was chosen at Chicago, appointed a subcommittee from their own number to consider the subject, and put the results of their investigations and reflections in form to be used by the provisional committee in any way deemed by them to be wise. The undersigned were the committee selected to do this work.

Proceeding to the business in hand, it seemed to the committee to be necessary, first of all, to find out just what the missionaries themselves think and feel with reference to this closer connection. Hence a brief circular was drawn up and printed and sent to every male member of the missionary force of the American Board. It was called "A Letter of Inquiry," and reads as follows: —

For some time there has been a feeling, both among the brethren at home and the brethren who are laboring in foreign fields, that there ought to be a closer relation established between them as common members of one great Christian body; and that this closer relation should find expression through representation in the National Council of the Congregational Churches of the United States. To the end of examining into this matter, the provisional committee of the National Council has appointed a subcommittee, whose duty it is to consider the subject, make inquiries, and bring in a report

to be submitted, if it seems advisable, to the whole committee, at the next meeting of the Council, which is to convene at Worcester, Mass., Oct. 9, 1889. In behalf of this subcommittee, therefore, and with a view to getting information from those whom we know to be not only deeply interested in the object contemplated, but in a position to see clearly both what is desirable and possible, the following questions are addressed to all our Congregational brethren who have gone from us and are at work for the Master in other lands. Of some others, too, who may be supposed to be specially concerned, or who have had exceptional opportunities for looking into the matter and reaching wise conclusions, these same questions are asked: —

1. Would it be of advantage, specific or general, to have a closer relation than now exists established between brethren in the foreign fields and the National Council?

2. Should the effort be to establish this relation between the missionaries of a particular district and the National Council, or should it be the missionaries with the native pastors and helpers and churches which they have gathered and to which they minister, and the National Council?

3. If this closer relation is judged desirable, in what way can it be brought about?

4. Are there other suggestions, touching the subject, or courses open for adoption, which are not covered by the foregoing inquiries, and which merit consideration?

The committee will be exceedingly grateful if answers to these questions can be returned promptly, and in as condensed form as possible.

F. A. NOBLE,
For the Committee.

534 Washington Boulevard, Chicago, Ill.,
Jan. 15, 1889.

Responses to this "letter of inquiry" were received from not less than sixty of our missionaries. Our fellow-workers in Europe, in Turkey, in India, in China, in Japan, in Africa, in the islands of the sea, have made answer. Some of their replies were brief; some of them were elaborate; as might have been expected, they were all of them frank and earnest, but they were not such, it may be said at once, as to encourage the thought that much can be done to establish closer official relations than already exist between for-

eign missionaries and foreign missionary churches and the National Council.

These beloved and faithful brethren ask as with one voice in all the fields for more sympathy, for re-enforcements, for larger gifts in aid of their work, for an increase in the volume of earnest prayer which goes up in their behalf, for a completer consecration of the home churches to the sublime enterprise of bringing all the world into the faith and fellowship of Jesus Christ. Beyond this, it is easy to see from a careful reading of the correspondence there are no workable suggestions. Many say "yes" to the first question, "Would it be of advantage, specific or general, to have a closer relation than now exists established between the brethren in the foreign fields and the National Council?" They also discuss the question whether this close relation shall be between the missionaries and the Council, or the missionary churches and the Council. But when it comes to the further matter of the way in which this closer relation is to be brought about, there seems to be little light. In the larger numbers of these replies the difficulties are clearly seen and frankly admitted, and it is evident they are felt to be insurmountable.

The whole case, therefore, may be reduced to these two points: —

1. While the bond of sympathy between the home churches and the foreign missionary churches is and must be a very close one, yet this closer official relation seems impracticable. Distance, expense, time, and many other considerations not necessary to name enter into the question in a way to render regular and general representation wellnigh impossible.

2. This closer official relation, so far as it might be established between the foreign missionary churches and the National Council, would be contrary to the genius of our Congregational polity. We lay stress on the local church, the local association. We seek to develop the local church, the local association. Our Council, it will be observed, is national, not international. The Council is composed of representatives from the Congregational churches within the bounds of the United States. Brethren in Turkey, India, China, Japan, and Africa say it would be as inconsistent for the Congregational churches in their respective countries to send delegates to the National Council in the United States as it would be for the Congregational churches in England or France to send delegates to the National Council in the United States. This would seem to be the correct view. On the whole, too, it would seem to be better,

especially in the long run, that the Christians in any particular land who affiliate along Congregational lines should hold to the idea of a national unity. In this way there will be neither the appearance nor the peril of the subordination of Congregationalists in one country to Congregationalists in another country.

But while it is not wise to attempt action in the direction in which some have felt, we might go much further than we have yet done to the mutual advantage of the home churches and the foreign churches. There are yet some things open to adoption which are both favorable and desirable, and which have the promise in them of going far towards securing the very results sought in a policy of closer official relations.

We therefore recommend: —

1. That all missionaries laboring under the commission of the American Board, who may be in this country at the time of any regular meeting of the National Council, be invited to sit as honorary members of the Council. It would be well also, in the judgment of the committee, to include in this recommendation such members of foreign missionary churches as may be in the country at the time of any regular meeting of the National Council.

2. That associations and other bodies entitled to representation in the Council, having foreign missionaries who are working under the American Board on the roll of their membership, take pains, whenever their members are in the country or are likely to be in the country at the time of a regular triennial meeting of the Council, to elect them as delegates. With others whose names are on the roll these members, of course, are eligible to election, but it would be a graceful and a wise and helpful procedure to choose them to act as delegates whenever it can be done.

3. That the secretary of the National Council be instructed to enter into correspondence with each mission under the charge of the American Board with a view to having some person appointed who will consent to act as a medium of communication between the Council and the mission to which he belongs, and receive and translate and spread abroad among the missionaries and the missionary church such parts of the papers and proceedings of the National Council as have bearing on the interests of the kingdom at large and would be likely to increase the sense of oneness in our work and strengthen the bonds of union between the home churches which have sent out the missionaries and the foreign churches

which have been gathered through the agency of these missionaries.

4. To aid in promoting this fellowship we also urge this Council to do what it can to secure the holding of an international Congregational conference at as early a day as possible.

There is one other matter which has been opened by this correspondence with the missionaries and which calls for special attention. In no better way, perhaps, can it be put before us than by reading an extract from the letter of the Rev. Dr. Henry Blodgett, of Peking, China. He says: —

"When in the United States in 1881. 1882, I advanced the idea at a meeting of a club of ministers, whose hospitality I enjoyed, that the Congregational Council should appoint a joint committee of ministers thoroughly versed in the principles of Congregational polity, and of foreign missionaries who have had long experience in the mission work, to prepare a manual of Congregational usages, to be translated into the languages of the mission churches for use among these churches.

"What is needed is, not a statement of principles and defence of these principles by referring to the sacred Scriptures, but a definite statement of the *way in which things are to be done*, — rules for church action.

"Other churches, as the Episcopal, the Methodist, the Presbyterian, have their books of discipline. The native churches come to know what is to be done, and how to do it. We tell one to go to the New Testament and find out how such affairs are to be managed. But neophytes in the Christian faith are not prepared for this, and our cause suffers. Perhaps some one translates one of the many books on this subject. But he finds two difficulties in this: *First*, it is not adapted to the state of things with which he has to deal; there is too much of theory, too little of definite direction for the case in hand. *Second*, it is the production of one man, not approved and recommended by the whole body of the churches.

"We would not have such a book to be binding, but only approved by the Council, and laid before the missions."

This is Dr. Blodgett's statement. The suggestion he makes carries fitness and good sense on the face of it. It is too evident to be argued that such a manual as he asks for would be of service in all the missions.

We therefore recommend that a committee of seven — four from the home field, and three from the mission field — be appointed to draw up a manual on the basis indicated in Dr. Blodgett's letter, and that this committee be advised to confer with the Congregational Sunday School and Publishing Society, with reference to publication, and instructed to report at the next triennial meeting of the National Council.

For the committee of seven we would name: Rev. Dr. Henry A. Stimson, St. Louis; Rev. Dr. M. McG. Dana, Lowell; Rev. Dr. James Tompkins, Chicago; Rev. Dr. William Hayes Ward, New York; Rev. Dr. Henry Blodgett, China; Rev. Dr. Joseph K. Green, Turkey; Rev. Dr. J. D. Davis, Japan.

All of which is respectfully submitted,

F. A. NOBLE,
C. F. THWING,
JOSIAH STRONG, } *Committee.*

REPORT OF COMMITTEE ON THE PROVISIONAL COMMITTEE'S REPORT.

The committee to whom was referred the report of the provisional committee have attended to their duty, and beg leave to report.

The report was presented in two parts: (1) that of the provisional committee proper, (2) and that of a subcommittee, of which Rev. Dr. F. A. Noble was chairman, on "Foreign missionary representation in the National Council."

1. As to the first part we would say in the words of the Master, "By their fruits ye shall know them." For of these we are hourly gathering in the enjoyment of the bill of fare which they have provided for us. We recommend the adoption of the resolution offered by them, namely: —

"*Resolved*, That the several State bodies be earnestly requested to consider whether the service of their respective secretaries receives adequate return." We would furthur suggest that men who do so important work are certainly entitled to compensation from those for whom the work is done.

2. As to the second part of the report, which was presented by Dr. Noble, we would say that we have carefully considered its

suggestions, and recommend as follows: With regard to membership in this body, of foreign missionaries and the churches gathered by them, we agree with the committee that there are serious obstacles in the way, desirable as it is to have a closer relation between the missionary churches and the missionaries on the foreign field and the churches at home, and agreeable as it would be to have these devoted brethren associated with us in the deliberations of this body. The difficulties seem to us all the more significant from the fact that they were brought forcibly to the attention of the committee by an extensive correspondence with the missionaries, from not less than sixty of whom replies were received to a letter addressed to them containing specific inquiries relating to the matter. As the committee remark, this is a national and not an international body. Further, in some cases at least, the basis of representation on which this body is formed would not be practicable till the churches in question are gathered into conferences or associations like our own. Even then the National Congregational Council of the United States would not take in the Congregational churches of Japan, of India, of China, etc., till these countries are annexed, which this committee is not prepared to recommend. Still further, the possible relationship of the missionaries to this body is provided for in the suggestion of the report before us, as to honorary membership, and also in the suggestion to the ecclesiastical bodies of which missionaries are members, that the latter, when in this country, be elected to represent the former in this body at its sessions. This plan of the committee seems to us, as far as possible, to put missionary brethren upon the same footing, as to this Council, with all the Congregational clergymen of the United States. It seems to us, also, to put the missionary churches into the same fraternal relations to us, which exist between us and the Congregational churches of England and Wales. And we think that it recognizes that, in case of the proposed international Congregational Council, these churches would be entitled to representation in it by delegates precisely as the Congregational churches of this country or of England and Wales would be.

We therefore recommend the adoption of the following recommendations of the report: —

(1.) That missionaries actually employed in the service of the American Board be invited to be present and sit as honorary mem-

bers of this body at any regular meeting while they may be in the country.

(2.) That ecclesiastical bodies entitled to representation in this body, and of which missionaries are members, be recommended to elect such missionaries as delegates to this Council when said missionaries are in this country at the time when this body regularly meets.

(3.) That the secretary of this Council be instructed to enter into correspondence with each mission under charge of the American Board, with a view to having some person appointed to act as a medium of communication between this body and the mission to which he belongs, who shall receive, translate, and distribute such of the papers and doings of this Council as shall have a bearing upon the interests of Christ's kingdom at large, and promote a sense of oneness in our work, and strengthen the bonds of union between the home churches and the missionaries, and the churches gathered by them.

In this connection another suggestion is offered by the report, which we deem of great importance. It is that this body lend its aid and influence in securing the proposed international Congregational Council. This subject will come up in connection with the report upon the secretary's report; but, as the matter was alluded to in the report submitted to us, we feel called upon to give it our hearty approval. We therefore urge that when the matter comes up for final decision the suggestion be acted upon, and that steps be taken at this meeting of the prehistoric Congregational Episcopal churches of the United States, which shall put them in the line and at the front of this movement.

Still another important suggestion was made in this report, which we think ought to receive the unanimous approval of this body at this time. We refer to the recommendation born of a suggestion made by Dr. Blodgett, of China, that a competent committee be appointed by this body to prepare a manual of Congregational usage to be used for the instruction of the members of the Congregational churches on missionary grounds. If the report had also said for the information of those in our home churches who scarcely know the difference between Congregationalism and Presbyterianism or Episcopacy, we should have found an additional reason for seconding the suggestion. Believing that our polity is as good for India and China and Japan as for the United States, where it has done so much, we

hope that the recommendation of the report will be adopted and the committee appointed. Believing that the committee who made the report were singularly happy in their suggestion, and not seeing how the list of names which they put in nomination could be added to or subtracted from. we second their nomination, and move that the gentlemen named constitute that committee, namely: Rev. Dr. H. A. Stimson, of St. Louis; Rev. Dr. M. McG. Dana, of Lowell; Rev. Dr. James Tompkins, of Chicago; Rev. Dr. Wm. Hayes Ward, of New York; Rev. Dr. Henry Blodgett, of China; Rev. Dr. Joseph K. Green, of Turkey; Rev. Dr. J. D. Davis, of Japan.

A suggestion was also placed in our hands by the provisional committee, recommending that by-law V. be so amended as to include by-law XII., and also so as to read as follows (see report).

We recommend the adoption of all the suggestions and resolutions named in the report of the provisional committee. All of which is respectfully submitted.

S. L. BLAKE.
S. P. LEEDS.
J. J. HOUGH.
WM. H. STRONG.
S. A. CHAPIN.

Members of the committee not present: L. P. Broad and L. F. Mellen.

REPORT OF PUBLISHING COMMITTEE.[1]

Your committee has performed its duties of issuing and distributing the Minutes of the sixth session of the Council held at Chicago, Ill., and the Year-Books for 1887, 1888, and 1889.

The endeavor to secure greater promptness in sending out the statistics of the churches has been partially successful. With the increased co-operation from the various State bodies and their officers, which may be naturally expected, it is earnestly hoped that the future will show a decided gain in this respect. Your committee have paid much attention to the question of economy in the work of printing, and they are assured that it is performed with reasonable satisfaction, at an exceptionally low rate.

In view of the great increase of the labor consequent upon the growth of the denomination, and the added pages devoted to the

[1] Page 3.

returns of Sunday schools and benevolence, swelling the statistical tables from one hundred and fifty-eight pages in the Year-Book of 1887 to three hundred pages in that of the current year; and in view of the immense increase of the mechanical labor of proof-reading indispensable to the hurrying of so many pages through the press at the highest possible rate of speed in order to the earliest possible completion of the work, your committee recommend the adoption of the following resolutions: —

1. That the provisional committee be authorized, at their discretion, to increase the compensation of the secretary; and

2. That the publishing committee be authorized to expend a sum not to exceed four hundred dollars, for help, under their direction, in the preparation of the Year-Book.

The last Council instructed this committee to consider the expediency of reviving, in the cheapest available form, the *Congregational Quarterly*, and authorized it, if judged expedient, to revive the same. The committee have given the subject considerable thought. They are profoundly convinced that such a quarterly journal is indispensable to our best welfare as a denomination, provided it can be suitably managed, and afforded at a fair price. It seems to the committee that if two or three young men, properly qualified, could be found who would start out with it, much in the same way in which it was originated thirty years ago by two of the present members of this committee, it would soon win for itself a triumphant success, which would make us all wonder how we ever imagined we could do without it. Not having seen these young men, we have as yet taken no forward step. But our conviction of the importance of the undertaking, when it can be properly initiated, is such that we recommend the Council to continue the subject, either in the hands of this or of a special committee.

Respectfully,

HENRY M. DEXTER.
A. H. QUINT.
HENRY A. HAZEN.
SAMUEL B. FORBES.
WILLIAM H. MOORE.

Boston, Oct. 7, 1889.

REPORT OF THE SECRETARY.[1]

The secretary has received the following communication. It is of sufficient importance to be brought at the outset to the consideration of the Council.

London, E. C., Aug. 14, 1889.

To the Triennial Council of the Congregational Churches of the United States, assembled at Worcester:

Dear Brethren, — The Congregational Union of England and Wales have had under consideration a proposal, which originated at the Jubilee Meetings held in Melbourne, Victoria, that a General Council representative of Congregationalism in all parts of the world should be convened in London, at as early a date as possible, to deliberate on the grave questions affecting the faith and the church of Christ, which at present are in debate throughout Christendom, and to confer on matters which especially concern the Congregational churches.

The proposal has been received alike by the committee and by the Assembly of the Union with unanimous and hearty approval.

It is felt, however, that before any decision is reached, steps should be taken to ascertain whether it is probable that a call to such a Council, issued to the Congregational churches of the world by the English Union, would meet with an influential and representative response.

I am, therefore, as instructed by the Committee of the Union, writing to the several Congregational Associations in America, the British colonies, and elsewhere, with the view of ascertaining whether they are prepared to enter practically into the project.

Will you oblige the committee by bringing the matter before the triennial session of the National Council of the Congregational Churches of the United States? Kindly favor me with an early communication, including answers to the questions and requests contained in the printed paper which I inclose.

In the name of the Congregational Union of England and Wales, I am, dear brethren,

Very truly yours,

Alexander Hannay.

[1] Page 3.

London, E. C., Sept. 7, 1889.

The Committee of the Congregational Union of England and Wales to the National Council of the Congregational Churches of America, assembled at Worcester, Mass.:

Dear and Honored Brethren, — We greet you in the name of our common Lord and Master, Jesus Christ.

You are assembled for conference on questions which concern the life of faith, the strength and progress of the divine kingdom in the world, and the present vocation and duty of the churches which you represent. Our earnest prayer in regard to you is that Christ's presence and power may be made manifest in your assemblies, and that, when your days of prayer and conference close, you may go forth greatly strengthened for the labor and conflict of the holy cause to which, as Christ's workmen and soldiers, you are committed.

We have had great pleasure in appointing our beloved and honored brother, Dr. Alexander Mackennal, to represent us in your meetings. Occupying a middle position between the fathers of the denomination and the young men, Dr. Mackennal enjoys the confidence and affection of both, and is fitted, beyond many, by his ability, his acquirements, and his personal character, to represent among you the whole body.

All that concerns the work and progress of the Congregational churches of America is for us matter of lively interest. You and we are of closest kindred, historically and spiritually. Sprung from the same Puritan stock, we hold substantially the same evangelical faith, and have been guided in the service of our Divine Head by substantially the same ideal of the church. We rejoice to see the energy with which you avail yourselves of the advantages which accrue from the ecclesiastical liberty you enjoy, and from the spacious territorial conditions in which your work is carried on. Already you outnumber us, and the ratio of your increase will, no doubt, in the future materially exceed that of ours. Comparatively you must increase and we decrease. Amen. Our cause is one, and our joy in its success on either side of the Atlantic shall be one.

You have been unofficially informed of a proposal, originating in Australia, that a General Council of Congregationalists from

all parts of the world, should be held in London in the month of July, 1891. We have had this proposal under consideration, and have unanimously and heartily adopted it, on the condition that we are advised by our brethren throughout the world of their readiness, as far as practicable, to co-operate with us. Our main reliance in the matter must be upon you. If the churches of the United States respond heartily, the meeting of the Council will be assured. If you see your way to the adoption of a resolution approving, you will, I presume, appoint a committee to correspond with us on the subject, and to take steps to secure an adequate representation of your churches and institutions at the Council. We are quite prepared to act as the convening body, and to make arrangements for the entertainment of delegates in London during the sittings of the Council; but we shall be anxious to act in full accord with any committee you may appoint, in determining the lines, framing the programme of the Council, and making the arrangements which may seem necessary for its efficiency. We should not wish the Council to have a distinctively British complexion, but (without adopting the somewhat ungainly designation used by our Episcopalian and Presbyterian brethren) we should wish it to be strictly Pan-Congregational. We should, of course, contract our representation much within the limits of that of our ordinary annual and autumnal meetings.

We commend the subject to your fraternal consideration, and with earnest prayers for your spiritual welfare, we are, dear brethren, yours in the fellowship of the gospel.

For the committee,

ALEXANDER HANNAY.

The change made by the last Council in the date of our statistical year to conform with the calendar year, the corresponding change in issue of the Year-Book, and doubling the number of statistical pages, has considerably increased the labors of the editor of the Year-Book. This radical change has been effected with less friction than was anticipated, and promises to give more satisfaction in its future working. It has not revealed the way to collect the statistics of 4,500 churches, tabulate, edit, and print them in three months; but the combined experience of the two years demonstrates that it can be done in less than six months, and when the wheels are brought into smooth running order, in

five or four. If one State had done as well in 1889 as in 1888, the Year-Book could have been issued early in June; and the churches in New York may be trusted to see to it that what they did in 1888 they will do again, for their own behoof as well as for all.

This change brings the various State secretaries into still closer relations with the Year-Book. Most of them now find it convenient to use the blank furnished by the Year-Book, and they edit their returns on the tabular blank of Year-Book, and it goes to the printer from their own hands. They are, in fact, assistant editors of the Year-Book. Some of them recognize this fact as fully as could be desired; others would save time and trouble if they would do their Year-Book work with the forms and necessities of the Year-Book in view, rather than the peculiarities of their own State issues. This remark applies particularly to the list of ministers. The Year-Book's method of constructing that list may not be the best possible, nor beyond improvement, but it is at least reasonably good, it is well understood and useful, and cannot be lightly changed. But it would save many chances of error and injustice if each State secretary would follow the Year-Book's method in furnishing his own list.

There is one feature of our statistics which is not always as distinctly recognized as it needs to be. It is, that they follow State and not ecclesiastical lines. Churches are at liberty to consult their own pleasure and convenience in conference or association arrangements, but the Year-Book groups them in their States. We, who are free-born to the heritage of this system, ought not to lose sight of its great convenience and value. We need no long alphabetical register of our churches, as do some of our neighbors. Without it, their tables are a wilderness; ours are as convenient as an index could make them.

But conferences sometimes appeal to us that their churches may be tabulated separately; and churches whose associations cross political boundaries dislike, if they do not complain, of the separation. In the midst of such tendencies, the Council, in its responsibility for guarding what is good in the Year-Book, and making it the best possible, will do well to affirm and lay emphasis upon this feature of its statistics. Local eccentricities of conference lines, or even the existence of more than one general conference within the bounds of a State, should not be permitted to

bisect the State's table in our statistics. If separation is ever permitted in one case, it will be called for, demanded, in others and the precedent would be found full of peril. This Council is confronted by the fact, *e. g.*, of a conference division in California, called for, as our brethren there judge, and we may presume wisely, by the geography of their great State. Shall California, therefore, in the Year-Book's tables, be cleft in twain? Why? If a half-dozen churches in Northeastern New Hampshire are tabulated with New Hampshire, though otherwise associated, why shall fifty churches in Southern California not be tabulated with California, the larger convenience of the great number controlling the arrangement?

And so in every other possible case. Whatever separations exist, or arise within any State, it is legitimate for the Council to say that any churches desiring a permanent place in the Year-Book's tables shall accept and provide for it in the method and order which the convenience of years has prescribed.

A corollary here is also important. This one State table should be arranged and furnished by that State. It needs to be prepared by one man on the ground, familiar with its peculiarities and minor questions as a Year-Book editor, perhaps two thousand miles away, cannot be. If, to use again our concrete illustration, the Council recognizes two conferences in California, it should be with the distinct condition that the reports of all the churches in the State shall pass through the hands of, and be tabulated and edited by, the one statistical secretary properly designated for that work; and the same should be true of Georgia, New York, Pennsylvania, or any State, which, for any reason, maintains minor ecclesiastical lines. All reports should go to one secretary, whose responsibility for them to the Year-Book is recognized and accepted. And churches might be advised that their annual reports are due to this their State secretary. If they please to report to a conference secretary elsewhere, very well, no harm is done; but they should understand that they do not satisfy the call and need of the Council if their reports do not reach their own State reporter.

The last National Council instructed the editor of the Year-Book to insert the list of ministers "not in pastoral charge arranged by States." The question comes to us from so many that it is only fair that I submit it to your consideration whether this list has sufficient practical value to compensate for the time and cost which

it involves. It takes ten pages in a book which tends to grow too large, and it delays the issue of the Year-Book, as those who are familiar with its make-up can see, by about one week. And many deem it quite as convenient to find the fact on which this list is based, indicated, as it was formerly, in the alphabetical list by the ordination date, in place of the page number, as by a separate list, requiring two references instead of one. It is a fact also, whether any weight should be given it or not, that some ministers object to being enrolled in this list.

The progress of our churches during the three years under review has been steady, if less rapid than we could wish. We have added 399 churches to our roll, reaching a total of 4,569. It is less pleasant to add that we have buried 298; if these had been kept in life, our gain would have been 698. Of course the largest gain has been in the Dakotas. South Dakota now reports two more churches than both recorded in 1886; and North Dakota reports 50, a gain of 52, or forty per cent for both in three years. The increase in number of ministers reported is 365, one for every three days; but the gain of those reported in pastoral work is but 122, leaving an addition of 243 to those who are not in pastoral charge. If the proportion were reversed the result would be much more satisfactory.

At this point the question arises how far our seminaries are supplying the demand for increase of ministerial supply. Turning to their tables, we find that the seven reported seminaries have graduated during the triennium 284 students, and that the number of deaths of ministers reported is 277, leaving an apparent gain of seven, excess of graduate students oves deceased ministers.

Of course the real gain from various sources is larger. It is also due to note the fact that the undergraduate classes now in the seminaries show an encouraging increase, nearly 20 per cent each on its predecessor, giving ground to hope for better returns in future. This whole subject is to claim the attention of the Council in a special paper and discussion.

The membership of our churches has reached 475,608, a gain of 57,044. This gain is almost 27,000 more than was reported in 1886. Something must be discounted from this by the fact that last year's returns included in some large States two years, and, in most, fractions more than one year, but if we more than cover this variable by including the gain of the entire year 1882 in the pre-

vious period, the gain for the period 1886–89, as reported, is 25,000 more than for the four years 1882–86. And the gain in members is better than the gain in churches. In 1886 the churches averaged just 100 members; the average now reported is 104.

A comparison of the additions to the churches and the removals indicates that our gain ought to have been 10,000 greater than it was. In other words, the latter number indicates how many have disappeared unaccounted for from the rolls of our churches.

Another point of view is to compare the number added on confession, 94,306 (or 31,435 yearly), with the removals by death, which reach 24,888 (or 8,296 yearly). This, if the receptions and dismissions by letter balanced each other as they ought, would leave a net gain of 69,418 members, — 12,400 more than is found, in fact.

The letters received are 61,178; the letters given, 42,916, — a rather surprising difference of 18,262. Whether this indicates a set in the current from other churches to our own, or an awakening of conscience on the part of those who have long held letters without presenting them, it may be taken as measurably encouraging.

Of our absentee column we can only say that the evil is not on the increase. The total number, 66,462, is a trifle less than 140 to 1,000. In 1886 it was 142. The evil is still very grave, and calls for more earnest and practical consideration than it has received.

Our Sunday schools show a gain over 1886 of 72,201 members; or, comparing the two periods, 1883–86 and 1886-89, the average of the latter is 66,795 greater. This is a most hopeful showing, both in itself and in its promise of larger fruit in years to come; and it is no more than justice to the expanding labors of our Sunday School Society to recognize what we owe to them for results so cheering.

The infant baptisms number 8,328, a gain from 1886 of 1,189, continuing the encouraging increase then noted.

Our benevolent contributions come to a reported total of $2,205,-563, an increase of $505,328 over those of 1886; and the benevolent legacies amount to $561,910. The average, per member, of our benevolent giving was in 1886, $4.05; in 1889, $4.64. Something of this gain is doubtless to be credited to the fuller reports called for by our revised schedules; something, we may confidently

affirm, to the larger giving of which our churches are, even though slowly, learning the privilege.

In this connection we note the reported benevolence of the Sunday schools, $135,294. A glance at the tables will show how inadequate and misleading this showing must be, and it is a fair question whether it is worth our while to continue this item and column. The giving of the Sunday school is a part of that of the church, and should be included in its totals, as the schedules direct, but reporters often do not so include it, when, if this separate column were omitted, the item would stand a better chance of going in where it belongs. Another reason for its omission may be found in the query whether the Council is prepared to respond to the wish of many, that the facts in regard to the Young People's Societies of Christian Endeavor should find recognition and a place in the Year-Book. Certainly these facts have come to great significance, and when the members of the Council have heard their presentation by the Rev. F. E. Clark, they may be prepared to say whether they will add or substitute a column devoted to this subject.

The home expenditures show a total of $4,978,889, a decrease of $100,000 from the very unusual increase of last year. Compared with 1886, the increase is $411,162. A more exact definition of the items which should or should not be included in this column is needed for the guidance of reporters.

The secretary would be glad of instructions from the Council, on the matter of inserting or omitting honorary titles in the Year-Book. The usage of the different States is various, and there is corresponding inconsistency in the Year-Book.

I wish to call your attention to the favor which our Publishing Society has done the Council in again preparing a neat and most useful manual and roll of the members of that body. The favor is not the less that they have done it without cost to us by making it a good advertisement of their own excellent work. In preparing this roll I have of course simply inserted such names as came to me, assuming no function of judgment, which belongs exclusively to the Council. Most of the names are as officially reported to me by secretaries of the constituent bodies, but some are inserted on the authority of published reports only.

The statistical secretaries have repeated their useful experience at Chicago by a second meeting which occupied three sessions yesterday. This opportunity to compare notes and assist one

another in the solution of questions and difficulties has proved very useful, and will no doubt become a permanent feature of the meeting of this Council.

As a result of their deliberations, they have formulated these recommendations, which I take pleasure in presenting as an addendum to my report: —

1. That there be added to our statistics a column representing the Young People's Societies of Christian Endeavor and similar bodies connected with our church.

2. That the question in the statistical blank sent to churches, in regard to removals by discipline, be amended so as to read, How many were removed otherwise — by discipline or the revision of the rolls?

3. That home expenditures should not include the amount that a church may have received as missionary aid.

4. That the secretary of the National Council follow in the statistical tables of the Year-Book the local designation of churches, which are employed by the secretaries of State bodies in their official reports to him.

5. That the separate list of ministers without charge be omitted from the Year-Book.

6. That all churches reported as without members, or known by the State secretaries to be without members, or, having a very few members, yet are adjudged as without life, except where legal rights are involved, be dropped from the rolls.

7. That the national secretary be empowered to furnish the State secretaries with *bound* copies of the Year-Book.

REPORT OF COMMITTEE ON SECRETARY'S REPORT.[1]

The committee on the secretary's report beg leave to present the following report: —

First of all your committee would congratulate the churches of our constituency on the evident favor of our Divine Head, as it appears in the report of our secretary during the period since our last meeting. Steady progress has been made,— progress, though not equal to desires and prayers, yet abundantly sufficient to awaken the most profound thanksgiving to God, and to stimulate us to greater fidelity in the future. There has been a marked in-

[1] Page 25.

crease in both the number and membership of our churches, as well as in their benevolences. Particularly would your committee express their gratification in noting the gain reported in the number of infant baptisms during this period; that there is still room for improvement in this particular cannot be doubted. This subject of infant baptism in our churches is therefore most earnestly commended to the careful attention of the pastors.

Your committee are especially glad to learn that there is a hopeful prospect of an earlier issue of the Year-Book in the future. Assurance is given that the delinquency of the past, which was by no means due to our secretary, will not be repeated.

To expedite the gathering of statistics, your committee recommend that hereafter the reports of the churches be made, not to the scribes or clerks of the local associations or conferences, but directly to the State secretaries.

In making up the Year-Book the secretary has found himself embarrassed by the fact that while some of the State bodies have affixed honorary titles to the names of their members, others have wholly omitted them. Your committee therefore recommend, as a relief to this embarrassment, all honorary titles be hereafter omitted in the Year-Book, except the prefix "Rev." before the names of ministers.

We approve the recommendations of the statistical secretaries as formulated at their meeting and found as an addendum to the report before us, and we advise their adoption by the Council.

Your committee would report favorably on the proposition of the Congregational Union of England and Wales, made to this body, to join in the holding of an International Congregational Council in London, England, at no distant day, "to deliberate on the grave questions affecting the faith and the church of Christ, which at present are in debate throughout Christendom, and to confer on matters which expressly concern all Congregational churches."

Your committee recommend that two delegates to such a Council be appointed by each general association or conference in the United States at their next annual meeting, one of whom may be a layman. All of which is respectfully submitted.

PHILO R. HURD,
HENRY A. MINER,
SAMUEL L. GEROULD,
Committee.

TREASURER'S REPORT.[1]

RECEIPTS.

Cash on hand Oct. 4, 1886	$4,575 88
For advertisements in Year-Book	3,628 25
Dues paid by the churches	19,380 33
	$27,584 46

DISBURSEMENTS.

Paid A. Mudge & Son, for Minutes, Year-Book, and postage	$17,799 77
Henry A. Hazen, salary and expenses	2,871 45
Lavalette Perrin and his estate, salary and expenses	695 80
Samuel B. Forbes, salary and expenses	103 62
William H. Moore, expenses	44 21
Items of postage, printing, stationery, express, etc.	106 93
Cash in Charter Oak National Bank, Hartford	3,699 31
Cash deposited with Connecticut Trust and Safe Deposit Company	2,263 37
	$27,584 46

Total cash on hand Sept. 1, 1889, for current expenses, $5,962 68
All bills paid to date.

To the above should be added the security fund, which was originally $3,000. This fund was contributed by individuals, to be used by the treasurer as security, if at any time he were obliged to borrow money. It is deposited in savings banks in Connecticut, and with accumulated interest now amounts to $3,480.32, giving a total of available funds $9,443.

UNPAID DUES.

Dues prior to 1889	$2,595 52	are unpaid
Dues of 1889	2,999 53	"
Total unpaid dues	$5,595 05	

[1] Page 3.

Through wise management by our late treasurer, Dr. Perrin, we have occasion to mark a steady improvement in the condition of our finances. All loans have been paid in full with interest. A large number of the local bodies now respond promptly to the calls of the Council. Fourteen States have paid all dues to date. Twenty-four States have paid all dues *up to* 1889, and some of these have only a small balance against them, which will probably be paid at an early day.

All this is encouraging, but we must note the fact that the expenses of the Council are not yet equally distributed among the churches. It will therefore be a great gain, if the Council will fix, if possible, a basis for the collection of dues, which will be approved and adopted by all our local bodies.

SAMUEL B. FORBES.

Hartford, Conn.

AUDITOR'S CERTIFICATE.

I hereby certify that I have examined the accounts and books of Rev. Samuel B. Forbes, treasurer of the National Council, and have compared his accounts with the vouchers therefor, and have found the same to be correct.

David N. Camp, *Auditor.*

Hartford, Conn., Oct. 4, 1889.

REPORT OF THE FINANCE COMMITTEE.[1]

The finance committee, to whom were referred the reports of the treasurer and of the publishing committee, together with the resolution which the said committee recommend for adoption, have had the same under consideration, and beg leave to report, indorsing the resolution, which reads as follows: —

"*First.* That the provisional committee be authorized at their discretion to increase the compensation of the secretary.

"*Second.* That the publishing committee be authorized to expend a sum not to exceed four hundred dollars for help, under their direction, in the preparation of the Year-Book."

The finance committee see no objection to the publishing committee, or any special committee which the Council may see fit to appoint to pursue this subject of the establishment of a Congrega-

[1] Page 38.

tional Quarterly, provided this Council and its committee do not undertake any pecuniary responsibility in the publication, as, in the judgment of the finance committee, it would be unwise to offer anything more than a warm welcome to such a Quarterly as is contemplated.

The committee recommend the adoption of the following resolution : —

Resolved, That the churches be asked to contribute annually the sum of one and one half cents per member to meet the current expenses during the next three years.

The report of the treasurer of the Council, Rev. Samuel B. Forbes, and the certificates of the auditor, David N. Camp, were also placed in the hands of the committee, and from examination of the same and conversations with the treasurer and auditor, we believe that due care and correctness are exercised in keeping the funds and accounts of the Council.

The treasurer called the attention of the committee to his account with *New York*. According to his books there was due a balance

Prior to 1889 of	$1,550 70
And for the year 1889	586 95
	$2,137 65

The treasurer of the associated churches of New York, Rev. Mr. Bailey, together with several members of the New York delegation, met with the finance committee, and explained that, by vote of this State Association, their treasurer was directed to pay the assessment to the treasurer of the National Council on the basis of resident paying members ; while the amounts charged to the State on the books of their treasurer were on the basis of their *total membership*, present and absent., *i. e.*, the same basis used in assessing all the other States. This balance of $2,137.65 has been accumulating since the Council was organized, and arises, in part, from the different *basis* on which the assessments are calculated. The treasurer of the New York associated churches and several members of the delegation expressed the opinion that there would be no hope of inducing their churches to pay this balance of dues prior to 1889. They were asked to state what they *would do;* in reply this proposition is submitted : —

The delegates from the New York State Association having been

constituted, by the vote of that body, a committee to confer with the finance committee and treasurer of the National Council upon the matter of the alleged debt of the association to the Council, after full explanation of the case to the said committee and treasurer of the Council, hereby propose that all the arrearages standing on the books of the treasurer against New York Association be cancelled; that for the year 1889 and henceforth the assessments upon the reported membership of all the churches connected with New York State Association be met and paid by said association upon the same basis as in the other States in fellowship in the National Council.

Respectfully submitted, by direction of the delegates.

Attest: WILLIAM A. ROBINSON, *pro omnes.*

The difference between the treasurer of the New York State Association and the treasurers of the National Council is this: that assessment has been made by that State Association only on resident church members, and also only upon associated churches, while their statistical secretary has included non-resident members and non-associated churches in the statistics returned by him, and on *his* returns of membership the treasurer of the Council makes his charges.

The finance committee are of opinion that so much as has been reckoned as due from the non-associated churches of the Manhattan Association in New York City and Brooklyn, and from the Welsh churches, should be charged off, and that a strenuous effort should be made by the New York associated churches to pay the deficiencies arising from the other cause. We cannot but believe that this effort would be successful, and that thus no such arrearages would appear in the future reports of the national treasurer.

FRANKLIN FAIRBANKS,
WALTER A. MAHONEY,
ARTHUR W. TUFTS,
} *Finance Committee.*

REPORT OF THE DIRECTORS OF THE TRUSTEES OF THE NATIONAL COUNCIL.[1]

The trustees of the National Council of the Congregational Churches of the United States met, on due notice, at Memorial Hall, Hartford, Conn., at 1 P. M., Friday, Feb. 4, 1887, and considered the by-laws drawn up by the committee appointed by the National Council in 1886, namely, Nathaniel Shipman, Elisha Carpenter, and Charles E. Mitchell, all of Connecticut, "to prepare by-laws for the trustees of the National Council," and, after amendment, adopted them in the form in which they may be found on pages 378–380 of Minutes of the National Council of 1886.

Inasmuch as the trustees, as such, can do business legally only in Connecticut, where their charter was obtained, they, for convenience of administration and in accordance with their by-laws and good legal usage, have appointed themselves a board of directors, with power to hold meetings and do business when and where occasions may require, and have made it the duty of said directors to report for the trustees to the National Council.

The proposal of Mr. Albert Curtis, of Worcester, Mass., to commit to the trustees of the National Council, in trust, "a home for disabled and destitute Congregational ministers in regular standing, and the destitute widows and orphans of Congregational ministers who were in regular standing at their decease," was declined on the ground that the trustees are not in a condition to accept and administer said trust to advantage.

The bequest of Mrs. Helen C. Knowles, late of Worcester, Mass., of ten thousand dollars as a permanent fund, the income to be administered for the relief of "disabled and destitute Congregational ministers in regular standing, and the destitute widows and orphans of Congregational ministers who were in regular standing at their decease," was received March 9, 1887, and between that date and April 5, 1887, was invested, and is still invested as follows, namely, three thousand dollars in railroad bonds, and seven thousand dollars in mortgages on real estate.

The securities for these investments are kept in a vault of a safe deposit company in Hartford, Conn., and the treasurer of the trustees is under bonds of $3,000 for the faithful discharge of his duty.

[1] Page 3.

In consequence of the death of Rev. Lavalette Perrin, treasurer, Feb. 18, 1889, by the explosion at the Park Central Hotel, Hartford, Rev. Samuel B. Forbes, of Hartford, was appointed treasurer, March 19, 1889.

RECEIPTS AND DISBURSEMENTS.

Receipts.

Donations.	Cash, source unknown	$1 00	
	Plymouth Church, St. Louis, Mo.	4 60	
	J. F. Whiting, Vermont	6 00	
			$11 60
Interest			1,414 18
Legacy of Mrs. Helen C. Knowles			10,000 00
			$11,425 78

Disbursements.

Including expenses and grants of the committee on ministerial relief.

Expenses of trustees, lunch	$1 00
Telegram	1 00
Expenses of secretary, travel	1 04
Expenses of auditor	2 00
Postage	3 30
Legal services and expenses	4 00
Salary of Rev. Samuel B. Forbes, treasurer, March 19–June 30	14 17
Blanks and circulars	18 65
Office books	20 65
Salary of Rev. Lavalette Perrin, two years	50 00
Grants to six beneficiaries, three ministers and three widows	850 00
Invested	10,161 50
	$11,127 31
Remainder Sept. 3, 1889	298 47
	$11,425 78

This remainder is deposited in the Charter Oak National Bank, Hartford, Conn., subject to two orders for beneficiaries to the amount of $175, so that the net remainder available for orders for the ensuing year is $123.47.

By order of the directors,

WILLIAM H. MOORE,
Secretary.

HARTFORD, CONN., Sept. 13, 1889.

REPORT OF THE COMMITTEE ON MINISTERIAL RELIEF.[1]

The committee on ministerial relief present the following as their report: —

The committee have held three meetings; have adopted rules for the conduct of their affairs; have issued printed blanks for applications; have made grants on all applications presented in due form; have aided eight beneficiaries residing one each in Arkansas, Colorado, Illinois, Massachusetts, Nebraska, Ohio, Vermont, and Wisconsin, namely, four ministers and four widows of ministers, to the amount of $1,025; and have incurred expenses as follows: Record book, seventy-five cents; postage $2.18; 2,000 blanks, $16.65, — $19.58. The grants and the expenses have been paid by orders on the treasurer of the trustees of the National Council, and have come out of the income of the legacy of the late Mrs. Helen C. Knowles, of Worcester, Mass., which is in the hands of said trustees.

The aid given has been very welcome. The relations of the committee have been harmonious with and helpful to the State and territorial bodies for ministerial relief.

We commend to the National Council the adoption of the following resolution: —

Resolved, That until further order the work assigned to the committee on ministerial relief be done by the trustees of the National Council, and that said committee be discontinued.

By order of the committee,

DAVID N. CAMP, *Chairman*.

STATEMENTS OF BENEVOLENT SOCIETIES.

THE WORK OF THE AMERICAN BOARD. A THREE YEARS' REVIEW. 1886–1889.[2]

BY REV. JUDSON SMITH, D. D., FOREIGN SECRETARY.

The following report of the work of the American Board for the last three years has been prepared and is submitted in accordance with a usage, now well established, of bringing to the view of the

[1] Pages 3 and 22. [2] Page 24.

Congregational churches of the land, assembled in National Council, the progress and present state of the various forms of Christian work sustained by these churches.

It seems not only proper but almost imperative to preface this record with a reference to the World's Foreign Missionary Conference, in session at Exeter Hall, London, June 9–19, 1888, the most striking event in foreign missionary annals during the three years here reviewed and one of the most notable Christian assemblies of all the centuries. Following similar gatherings in England, in 1860 and 1878, it far surpassed them both in breadth of representation and in the range and value of its discussions. One hundred and forty-one societies, in Great Britain and Ireland, the United States and Canada, France, Switzerland, Germany, Holland, Denmark, Sweden, Norway, Australia, and South Africa, one hundred and nineteen of them belonging to Great Britain and America, were represented by 1,500 delegates, including missionaries from nearly every part of Asia, Africa, America, and the Pacific islands where Christian missions have been planted. No assembly so well entitled to the designation ecumenical has ever been gathered within the limits of Christendom.

The spirit of the meeting and the tone of the discussions were nobly catholic and Christian from first to last; and though every Protestant denomination in the world which has any part in foreign missionary work was represented, no sectarian note was struck, but the sense of unity and brotherhood was everywhere strong and controlling. The strength of the forces which are combined in this enterprise; the marvellous successes which have been already won; the signal blessing of God upon this work, in its inception and progress, in opening wide and effectual doors, in breaking down barriers, in raising up advocates and supporters; the marvellous conspiring of political and scientific and literary events to open its way and hasten its growth; the greatness and intricacy of the problems to be solved; the vastness of the field still to be occupied: the unmistakable and supreme call to this work which God lays upon the English-speaking people of the world, — these and similar facts were brought vividly to light and a mighty impulse given to the deeper consecration and the more abundant commitment of universal Christendom to the speedy evangelization of the globe. The honorable place accorded to the American Board in this conference, the frequent and hearty recognition of

its work, and the deference paid to its representatives were not the least significant and agreeable features of the occasion.

THE MISSIONS OF THE BOARD.

The Board sustains twenty-two distinct missions in widely separated fields, of which ten have been organized within the last two decades, and twelve have a history covering from thirty to seventy-six years. Beginning with the mission in Spain and moving eastward, we reach in succession the mission in Austria, that in Bulgaria, three in Asia Minor, two in India, one in Ceylon, four in the Chinese Empire, two in Japan, three in Africa, two in the Pacific islands, and coming to the two in Mexico we complete the circuit of the world. The field thus occupied remains the same as when reported three years ago: but it would give a wrong impression if we did not add that, while the mission remains numerically the same, within each of these fields we see an ever-enlarging area and more numerous population reached by the evangelical agencies that are at work. Within these misssons the Board occupies as stations for missionary residence ninety-three principal cities and strategic centres and more than a thousand other cities and villages in which the gospel is regularly preached or Christian schools are maintained. Making all due allowance for the presence of other missionary societies, and computing numbers according to conservative standards, the population in these several countries to whom under God the American Board must bring the gospel, if it is to come to them at all in our day, amounts to at least 130,000,000, or about twice the total population of the United States. These millions are in great part unevangelized in a sense unknown in this land: there is not to be found among them a church, or a school, or a page of the Scriptures, or a Christian life which is not the direct fruit of our missionary labors. Paganism, pure and simple, or false faiths like Buddhism, Confucianism, Mohammedanism, or corrupt forms of Christianity, in addition to the natural scepticism and antagonism of the unregenerate soul, occupy the minds and deprave the lives of the people and offer a steadfast opposition to the message and faith we bring. There are great and very striking differences among the peoples whom we seek to evangelize. In Turkey, India, China, and Japan we deal with people civilized in higher or lower degrees, with settled forms of government, a literature of their own, holding a recognized place

among the political powers of the world. In Africa and the Pacific islands, missionaries must reduce languages to writing, create a literature, and initiate at one and the same time evangelizing and civilizing movements.

THE FORCE EMPLOYED.

To man this great enterprise, carried on in so many widespread regions, and employing so numerous agencies, the Board has now under commission a force of five hundred and eight missionaries and assistant missionaries, of whom one hundred and seventy-seven are ordained men, seventeen other men are physicians and business agents, and three hundred and fourteen are wives of missionaries or single women engaged in teaching and evangelistic work. In co-operation with these is a native agency of two thousand three hundred and eighty-three laborers, pastors, preachers, teachers, and helpers in other ways, who constitute a most important part of the service and the main reliance for the prosecution and direction of labor when the foreign force is withdrawn. Keeping steadily in view the great aim of all missionary work, to introduce the gospel and call out the native resources of the people at the earliest time to sustain it and still further spread it abroad, the foreign force must always be small compared with the native agency, and must grow relatively smaller from year to year while the native force is multiplied and comes into an increasing prominence of service and responsibility.

The number of new missionaries sent out by the Board for each of the three years covered by this report is as follows: In 1886–87, forty-four, nine ordained men, five other men, and thirty women; in 1887–88, twenty-nine, seven ordained men, one physician, and twenty-one women; in 1888–89, fifty-two, twelve ordained men, four physicians, and thirty-six women. The average, forty-one, is much above that for any three consecutive years during the last three decades, and exceeds the average for the last twenty-five years by sixteen. A greater number have gone out for the first time during the year just closed than in any single year since 1837. The grand movement toward the foreign field among the students in all our colleges and seminaries, which is almost precisely contemporaneous with the period under survey, by which above three thousand young men and women in America have declared their readiness to go into the foreign field if God shall open the way,

has already brought many scores into this service, a fair proportion of them under the Board, and there is most cheering promise from this source for the future. In the providence of God the wide opening of the unevangelized nations to the entrance of the gospel, and the powerful summons God thus makes on the Christian nations speedily to conquer the world for Christ, are wonderfully timed to answer to this uprising of the youth in Christian lands to meet the call, and also to the amazing and unparalleled increase of wealth in the hands of the leading Christian peoples of the earth. America and England, which in God's providence sustain the heaviest responsibility in this work, are the very nations where wealth and educated youth multiply the fastest. The meaning of this is unmistakable.

During the past three years a discussion has arisen within the constituency of the Board relative to the qualifications, especially in point of Christian belief, appropriately to be required of candidates for missionary appointment: and at two successive annual meetings this question received extended consideration. The action taken, while not unanimous, seemed decisively to approve of the course of the prudential committee in declining to commission candidates whose views were not in harmony with the faith "commonly held by the churches supporting the missions under the care of the Board." Dissatisfaction with these decisions of the Board has existed in some quarters, and has expressed itself in practical forms, and is not yet wholly allayed; how far it extends, and what further expression it may seek, time alone can determine. It is to be hoped, in view of the rapidly growing demands and the unexampled opportunities of the foreign work, that complete harmony in sentiment and action will soon be realized.

THE RESOURCES AT COMMAND.

The receipts of the Board for the support of its extended operations show a cheering gain from year to year. This gain does not keep pace with the enlargement of the work, and the problem of providing for the urgent calls from the several mission fields becomes more and more difficult of solution year by year. The importance of self-supporting Christian work is well understood and heartily accepted by all the missionaries of the Board, and is urged by them upon the people among whom they labor with per-

sistent faithfulness. The degree to which this result is reached varies with the ability of the people, the extent to which the spirit of the gospel is apprehended and accepted, and the length of time during which the field has been cultivated. In all fields that have been occupied for some time the proportion of the total expense involved in Christian work which is borne by the people themselves is steadily on the increase. The receipts of the Board during the past three years, outside the income of all investments and including the donations from the Woman's Boards, are thus presented in the annual reports submitted to the Board: for 1886–87, from donations, $366,958; from legacies, $98,419; in all, $465,377: for 1887–88, from donations, $394,568; from legacies, $146,352; in all, $540,920: for 1888–89, from donations, $395,045; from legacies, $153,654; in all, $548,699. The average for the three years — $385,524, donations, and $132,808 legacies, $518,332 in all — is in excess of the average for any other three consecutive years during the last three decades, exclusive of the years when the great Swett and Otis legacies were received; and the year just closed shows larger receipts from donations and from legacies than any previous year in the history of the Board. These facts are most encouraging, and are stated with sincere gratitude. But the receipts of the Board are still far from keeping pace with either the growing demands of the work or the far more rapidly increasing resources of our constituency. The great legacies have been expended gradually, according to a wise policy of the Board, and have brought an incalculable blessing to the work, providing for the opening and support of new missions, and for the enlargement of most important educational and evangelistic work. But they are rapidly disappearing; and the need of enlarged receipts from regular sources, in order to provide for the work thus temporarily sustained, as well as to keep pace with the natural growth of our work, is already urgent and must grow more urgent every year. The extent of the opportunity which lies open to the Board in all fields where it now labors is practically boundless. The reason why we have only ninety men and women at work in China, instead of the hundreds that could instantly be set to work, is because the resources of the Board are not sufficient. The same might be said of almost any other field we occupy. We do not need to look for fresh fields; those we have already entered call for men and means far beyond our present ability to provide.

Definite requests from our several missions are in the hands of the officers of the Board, calling for sixty families and sixty single women the current year, all of which are reasonable in view of work already in hand. And the men and women are ready to go, are already offering themselves in unprecedented numbers for this very work. The main reason why these calls are not answered, and these boundless spiritual harvests reaped, is the want of sufficient means. The income of the Board needs to be enlarged by $250,000 annually, fairly to meet the emergency that is already upon us in Turkey, in India, in China, in Japan, in Africa, in all our fields. And the money is in our hands in abundance to meet this call at once and to make an equal addition five years hence. It is a responsibility such as few generations have had to face, to look out over the great continents with their 1,000,000,000 unevangelized souls, all open to the gospel, all waiting for the gospel, and to know that it is in our power, if we wish to do it, to bring them the gospel before the century ends.

THE EXPANSION OF THE WORK.

The enlargement of the work of the Board appears in many facts, only a few of which can be distinctly measured and brought forward in definite statements. It appears in the heightened personal character of the native converts; in the growing amount and value of the part they are bearing in Christian labors; in the increasing demand for the Scriptures and for Christian literature; in the better manners, nobler sentiments, and manlier bearing of those who have come within the uplifting influence of the gospel. It appears also in the line of political, industrial, and intellectual life, giving promise of better homes and freer governments and abler men in time to come. All these things are significant of the radical and sweeping change that comes over the soul and the people that are redeemed by the gospel of Jesus Christ.

There are, however, other aspects of the work which can be presented more adequately in statistics, to some of which we call attention. The number of churches within the limits of the missions of the Board has increased, during these three years, from 310 to 358, and the communicants from 26,126 to 33,099. During the last year twenty-two new churches have been organized, and 4,529 have been received to the churches on confession of faith. The work in Sunday schools is steadily enlarging, and its influence

is most helpful. Statistics of these schools have not yet been carefully reported from all the missions; but it is quite within the truth to say that 38,000 pupils, old and young, are regularly gathered for Sunday-school instruction among the missions of the Board. This form of Christian work is peculiarly adapted to the mission field, and the benefits of the systematic study of the Word of God are becoming increasingly manifest. This agency is proving an admirable means of reaching new centres and drawing fresh populations within the hearing and influence of the gospel. Young Men's Christian Associations are organized and working with efficiency in Turkey, China, Japan, and Africa; and Young People's Societies of Christian Endeavor are proving their adaptation to every field and people where the church is found. The native pastorate is well established in nearly all the older missions of the Board, and now numbers 174 against 151 three years ago. The principle of systematic giving is introduced into many of these churches, with encouraging results. The native contributions for all purposes connected with our missions last year amounted to $116,253. If the sums put into buildings for schools and churches could be ascertained, it would show a still more encouraging rate of giving on the part of these native Christians.

Perhaps in no one respect does the advance in the work of the Board register itself more emphatically or with nobler promise than in the schools of the missions. These schools now include fourteen theological seminaries, sixty-six colleges and high schools for boys, fifty-three girls' boarding schools, besides 932 day schools. In the higher schools are reported 4,553 young men and 3,218 young women, 7,771 in all, against 2,352 young men and 1,958 young women, or 4,310 in all, three years ago, a gain of more than 75 per cent. The significance of this remarkable gain is more evident when we add that nowhere are hopeful conversions so numerous as among the pupils in these schools; the great majority who leave the higher schools being converted during their studies there. These students are the picked youths of both sexes, from whom the native ministry and the force of native teachers are drawn. Influences go out from these schools over and above all that can be tabulated, changing insensibly the thoughts and sentiments and aims of multitudes of homes and even of whole villages and towns. In the college at Kyōto, out of some 700 pupils in attendance last year nearly 200 have been received to the church.

A similar record has been made in Anatolia College, at Marsovan, in Central Turkey College, Aintab, in Euphrates College, at Harpoot, and in the high schools and boarding schools on every field. The importance of the common schools as an evangelizing agency will be seen at once when it is observed that native Christian teachers are employed in them who give a positive Christian character to all their instruction, and that these schools are often preaching places as well, centres whence the light of the gospel penetrates far into the interior of native life and thought. These are often the growing points of the work, by means of which new fields are entered and the work extended. They cannot be too carefully guarded or too rapidly multiplied. It is interesting to note that in the colleges and theological seminaries native teachers of ability in increasing numbers are taking their place by the side of the foreign teachers, and the way is thus naturally preparing for the native forces to assume the entire support and direction of these institutions.

WOMAN'S WORK.

The part borne by the Christian women of our land in this great evangelizing work steadily increases, to the great advantage of the work in every respect. The Woman's Boards of Boston and Chicago, organized more than twenty years ago for the more effective prosecuting of work in behalf of women in foreign lands, and the Woman's Board of the Pacific, of more recent origin, gather an increasing volume of funds and wield an increasing weight of influence in behalf of Christian missions. While the number of ordained men in the field remains almost stationary, the numbers of single women rise from year to year, and are reported as 138 this year, against 126 last year, and 101 three years ago. The value of this arm of the service, wielded in perfect harmony with all the rest, but greatly widening its reach, it would be hard to overstate. In addition to the varied and invaluable service rendered by those who preside over missionary homes, which has been an indispensable part of the missionary work from the first, these young women are in charge of the girls' boarding schools, and much of the evangelistic work in behalf of women. They are thus reaching the homes of the lands where they labor, bringing to them the light and hope and sweetness and comfort of the gospel which they teach and

embody, and raising up a noble company of young women to become centres of Christian life and refinement in hundreds of villages and towns all over the unevangelized world. A few, as physicians, in China and India, add the ministry of medical service to the other attractions of the gospel, and win great numbers to faith and the Christian life. There is no more important or hopeful feature of our work than this which women sustain and administer; it touches society at its centre, and enters thousands of homes and plants the gospel thus at the very fountain-head of national life.

The scene which rises to view, as we take a broad survey of the work which this venerable parent of all the foreign mission organizations of this land has in charge, is one well calculated to sober and inspire the mind. The vast extent and thronging populations of the fields it seeks to fill with the life and institutions of the gospel; the greatness of the interests involved in its work, both the salvation of so many million souls and the uplifting and civilizing of such great nations; the absolute unselfishness and sublime Christian beneficence of its aim; the divine message it bears abroad and the glorious fruits that follow its proclamation; the gradual yielding of darkness and superstition, the gradual dawn of the true light in so many hearts and homes and cities and peoples of the earth, where unbelief and gloom and despair once reigned supreme and alone,— these features at once arrest attention and challenge admiration. There is no fairer spectacle beneath the sun, there is no nobler work on which to expend life and strength and means; its successful achievement is the unmixed and unmeasured blessing of the race, the goal of history, sacred and profane, the coming of the kingdom of God in all the earth!

REPORT OF COMMITTEE ON THE FOREGOING STATEMENT.

If a National Council is a council of war called for the purpose of reviewing our line of attack and defence, as a branch of the church militant, it is appropriate that the American Board should occupy an important place in each triennial session. We rejoice that it has held such place in the Council of 1889.

After the very eloquent discourse of Rev. Dr. Storrs, and the clear and complete statement of Dr. Judson Smith, which has been referred to us, this report may well be a brief one.

It appears from this statement that the three years just passed have witnessed a good degree of prosperity. No consecutive period of the same length since 1859 has brought equal gifts from the living into the treasury, or witnessed the sending out of an equal number of missionaries, or reported more marked progress on the field. Surely, if our churches hold the truths of the gospel in sincerity, and retain any measure of spiritual life, foreign missions cannot languish.

Yet it must be admitted that the supply of men is by no means equal to the demand, which, by the very law of missionary success, must for a long time steadily increase. The glorious promise which is made by the late consecration of so many young people to the work has not yet had time to bring forth fruit in trained missionaries, and all the great fields still cry in vain for helpers. Nor have our contributions increased at all in proportion as the Lord has blessed and extended us.

The Lord has laid on us a burden of opportunity, which seems to be his way of saving us from the perils of increasing wealth.

Nothing will save us from disgraceful retreat abroad, nothing will meet the demands of Providence upon us, but a great and general advance. We must meet the crisis with a united effort. We earnestly re-echo the words of Dr. Smith, "It is to be hoped, in view of the rapidly growing demands and unexampled opportunities of the foreign work, that complete harmony of sentiment and action will soon be reached." The case demands a steady gain in men and money from year to year. Toward that we must strive. The best methods of spreading missionary information and exciting legitimate enthusiasm must be used.

Intelligence is the price of enthusiasm. Pastors, intelligent in all the wide relations and details of missionary success, must lead the churches to new energy of effort. We must give from our affluence, both of money and of men.

Respectfully submitted,

J. M. STURTEVANT,
A. HASTINGS ROSS,
HENRY D. PORTER,
Committee.

AMERICAN COLLEGE AND EDUCATION SOCIETY.[1]

ATTENTION is called to the following general survey, as showing the work of this society since the last meeting of the National Council.

The amount received for the colleges during the three years, and the amount paid to them for the same term, are the same, to wit, $162,727.08.

The amount for the previous three years was $179.201.05, showing a decrease for the present term of three years of $16.474.97.

The following statement presents the amount received by each college to wit: —

Colorado	$55,750 12
Doane	27,564 53
Pacific University	10,000 00
Rollins	29,437 90
Whitman	14,169 08
Yankton	25,805 45
	$162,727 08

The receipts for the young men were $98.985.25, of which amount $81,653.82 were paid to the young men, and $8,122.54 were added to the permanent (scholarship) fund. The sum of $3,965.38, balance of debt April 30, 1886, was paid, leaving a balance in the treasury of $5,243.51. A comparison with the payments to the young men for the previous three years shows an increase of $14,157.54.

In the matter of receipts from the churches for the young men, there is an increase over the previous three years of $16,304.52.

The decrease in funds for the college department, as above indicated, is to be explained partly on the score of diminished bequests, and partly from a falling off of receipts from living donors. Doubtless it is true that the benevolence of the churches and of individuals towards the objects of higher Christian education was never more genuine, more general, or more systematic than to-day. But givers have felt the pressure of an unprecedented *number* of solicitations for this object of late years. As a consequence, in

[1] Page 22.

many instances they have so widely distributed their gifts as to lessen the amounts which otherwise would have gone to the colleges on the society's list.

Furthermore, the feeling seems to have become largely prevalent that the plan of an independent solicitor for each one of the society's colleges is of doubtful wisdom, whether in respect of economy or of the certainty of securing the largest contributions. Naturally, therefore, so far as such feeling has existed, gifts for this department have been less readily bestowed.

We take occasion to reiterate here what has often been previously stated, that since the College Society was incorporated with the American Education Society all money designated for colleges has been paid intact to them. Almost no money comes to our treasury for colleges which is not distinctly designated for that purpose by the donors themselves. It is true that any contributions not named for either department may be given to the one or the other, at the discretion of the directors; but experience has taught us that the college money comes to us *as such*, while the general contributions of the churches are meant usually for the young men.

As to the fact of the materially enlarged receipts for the young men's department, it may be said that the period under review has been favored with an unusual number of small bequests in aid of ministerial students. Besides, the regular contributions for this object from eastern churches have, on the whole, been more general, and oftentimes of larger amounts. Moreover, it is especially noteworthy that, among the western churches, there has been a marked kindling of interest in this cause, together with a steady and significant increase of their contributions in its behalf.

For so encouraging a state of things in the western field much is due to the faithful and energetic efforts of the society's western secretary, the Rev. T. Y. Gardner, of Elyria, Ohio. Under him it is believed that the good movement thus begun will go on with continually enlarging success.

Nevertheless, it must still be said that a proportionally small number of the churches, both east and west, recognize by their contributions the young men's department of the society's work.

Probably not more than *twenty per cent* of the New England churches, and *five per cent* of all other churches, take yearly collections for this cause.

Such facts surely should not appeal in vain to the vast propor-

tion of our churches, which as yet make no contributions to the object in question.

The following tabular statement as to the numbers of young men who received aid from the society in the respective years designated, is significant: —

Number of students receiving aid during the year 1887 . .	257
" " " " " " 1888 . .	280
" " " " " " 1889 . .	298

While this shows yearly increasing numbers during the period covered, it yet fails to indicate an increase *proportionate* to the great and rapidly enlarging demand.

Mention was made in the last annual report of the directors relative to certain actions of the society in the way of modification and enlargement of its general work. We again call special attention to the same.

First, as to colleges.

Since the union of the Education and College Societies in 1874, permission has been granted to each college on the society's list to be represented by its own deputed agent in the canvass for funds. This has implied as many solicitors in the field as there were colleges recognized; with results which, on the whole, have not been satisfactory either to the solicitors or the solicited. Agreeably, therefore, to their own judgment, and to what they believed to be the more general judgment of the churches and benevolent individuals, the directors recommended by vote: —

That a radical change of policy be adopted by the society in its method of soliciting funds in aid of its colleges; that, instead of several temporary agents, it employ a single permanent agent for this work, to act with the secretary and under his direction; that his agency cover the field of New England and the Middle States; that his salary as such agent be paid out of moneys collected for college purposes; that all collections made by him for this object go into the treasury of this society, and be disbursed to the colleges according to the judgment of the directors, it being understood that a due share of the society's current expenses be paid from said funds.

The change thus recommended having been adopted by the society, the directors have so far complied with its requirements as to appoint Rev. J. L. Maile, of Nebraska, as college field secre-

tary for the eastern district above designated. This gentleman will enter upon his new work the first of November next, with headquarters at No. 10 Congregational House, Boston. The earnest co-operation of all these colleges in this new movement is both needed and pledged. It is believed also that the plan will commend itself to the hearty approval and generous support of the Christian public.

Second, as to aiding special students.

According to the Year-Book for 1889 the number of graduates from our seven theological seminaries the last year was ninety-two, and the number of deaths from our ministry during the same time was also ninety-two. Yet, with one accord, and with frequent and solemn reiteration, it is declared by the superintendents in our wide home missionary field, that at least four hundred men ought this year to be added to their present working force, and that the same number should be annually added for the next five years.

In view of this great necessity, partial courses of study have been established respectively in Chicago and Oberlin, where young men in considerable numbers are preparing for missionary or ministerial work in such fields as most imperatively demand their service.

The provisions for these special courses of instruction call for new outlays of expense, and the young men passing through these courses are in peculiar financial need. This has been urgently pressed upon the attention of the directors as suggesting a new object for the society's aid. Acting upon their own judgment, therefore, as to the merits of this loud appeal, the directors, after extended investigation and deliberation, earnestly recommend that,—

As far as the society's funds may allow, after giving aid to our regular students, it grant assistance to worthy students for the ministry in special courses of study.

This is in no sense intended to imply on the part of the directors a willingness to lower the traditional standard of the society in the matter of an educated ministry. It implies only their desire to meet, so far as circumstances will permit, the necessities growing out of a present dearth of educated ministers, by providing temporarily the best available substitute for such a ministry.

Third, as to granting aid to the Slavic Department at Oberlin.

There are in the United States something like one million and one third of foreigners under the general name of Bohemians.

Their two most populous centres are Cleveland and Chicago. Nominally Catholic, they are yet largely alienated from that faith, and are, to a great extent, infidel. Probably they constitute to-day the most dangerous element in our vast heterogeneous population. Within five years special efforts have been put forth to bring them under the direct influences of the gospel. Through the effective agency of Rev. H. A. Schauffler, of Cleveland, and Rev. E. A. Adams, of Chicago, this work has been organized under the direction of a Bohemian Mission Board. A school for the training of Bible-readers has been established, and a department founded in connection with Oberlin Theological Seminary, for the instruction and training of converted Bohemian young men to be preachers of Christ among their own people. This latter school, at the present time, has a class of thirteen students, under a competent and highly successful professor. The school is without endowment, and is entirely dependent upon the churches and benevolent individuals for its pecuniary support. Frequent and earnest appeals, within a few years past, have been made to the directors in behalf of the school and its students. Of late the appeal has been re-enforced by virtual pledges of funds sufficient for its maintenance, provided this society will acknowledge the work, afford it the advantage of its influence, and within given limitations be responsible for its support.

The directors, having carefully considered the facts in the case, have unanimously passed the following vote, viz. : —

In view of the statements which have been made in regard to the Slavic Department of Oberlin Theological Seminary, the directors of the American College and Education Society agree to assume the expenses of that department for at least two years, provided the said expenses shall not exceed the sum of thirty-three hundred dollars per annum.

It may be added, that over $3,000 of this sum have been pledged for the current year, and that $2,060 of this amount have been already forwarded to our treasury.

J. A. HAMILTON, *Secretary.*

REPORT OF COMMITTEE ON THE FOREGOING STATEMENT.[1]

Your committee, to which was referred the statement of the American College and Education Society, recognize the important

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place which this society holds in our denomination in promoting Christian education and providing a Christian ministry. It thankfully acknowledges the marked increase in gifts to this society in aid of the theological education of young men. No agency is more helpful in meeting the crying necessities of the denomination for ministers than this.

Your committee commends the new features in the policy of the society, viz., its aid to special students to the Slavic Department at Oberlin, and especially its decision to allow solicitation in the field for the colleges on its list only by one accredited agent.

Respectfully submitted,

ADDISON P. FOSTER,
LEAVITT H. HALLOCK, } *Committee.*
RUSSELL T. HALL,

THE AMERICAN CONGREGATIONAL UNION [1]

No grander problems ever confronted any Christian organization than to-day confront the Congregational churches of the United States.

1. A round million, as our part of the one billion of the totally unevangelized yet to be reached with the gospel, in addition to the work our American Board already has in hand, and only a few more than 2,500 persons, all told, and less than one fifth of those Americans, to accomplish this stupendous work in foreign lands.

2. More than 1,000 towns west of the Mississippi River with not a man of God in one of them to preach the gospel, in addition to the 3,155 fields now in charge of the Home Missionary Society, and scarcely $550,000 a year to work with.

3. Not less than 10,000,000 of colored people and poor whites in the South to be Christianized and educated, with less than 300 workers on the field, and scarcely $400,000 a year to do all that with.

4. Not less than 550 regularly organized Congregational churches with no house of worship, and more than 2,000 that own no home for the pastor, and scarcely $150,000 a year with which to bring up our church building arrears, and keep pace with our annual growth.

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5. Six Christian colleges to aid, and 299 students to help on their way to the ministry, and $38,725 a year for that.

6. Only $43,268 with which to send out thirty men and the necessary literature to help gather in a portion of the more than 9,000,000 of children and youth in our land that are not in the Sunday school.

7. Sixty-four teachers for all Utah and no inconsiderable parts of adjacent States and Territories to gather the thousands of children into Christian schools, with buildings to erect and equip, and all for a little more than $60,000 a year.

Of one thing we are sure: there can be no serious call on us to reduce the mathematics of our benevolence to the lowest terms. They are there now.

But is not the benevolence of our churches increasing? Are there not many among the lay members of our churches, as well as among the pastors, who are giving much time and study as well as money to carry on our missionary work?

We are grateful to be able to give a most emphatic affirmative answer to these questions. Hundreds of our churches and thousands of our members have a very high standard of benevolent giving. They seem to consider themselves stewards of God's bounty; and it matters little to many of them whether that bounty is large or limited. "The abundance of their joy and their deep poverty [have] abounded unto the riches of their liberality." Nevertheless more calls are turned away than it is possible to answer under present conditions.

Not less, certainly, than these five things are most urgently needed to call forth and give expression to the greatly increased spirit of consecration demanded in our work: —

1. Clear-cut, definite, and fresh information touching every department of our seven-fold, widespread, and rapidly growing work.

2. Some plan by which such information can be brought home to the heart and conscience of every member of our 4,569 churches.

3. A whole-hearted adoption of the Holy Spirit's plan of bringing a tangible offering to God as often as we come into his courts to offer him praise and prayer.

4. A clear conviction that the gospel of the kingdom is an integral and essential part of the gospel of personal salvation.

5. A definite aim to secure an active, personal identification of every member of our churches with the work of extending the kingdom of God in the earth.

Till a line of effort of this sort has been laid out and vigorously worked in all our churches, including every subordinate organization in connection therewith, our benevolent work must inevitably drag.

True, indeed, it is that no such three years as the last three have ever before been seen. The Congregational Union has received offerings from 169 more churches than in any previous three years. Its total receipts for these three years have been $117,961.11 in advance of any other three years of its existence, — $413,377.96. More than one half the parsonages it has ever helped build have been built in this time. It has aided in building more churches in these three years than in any three of its previous history.

But the Board has held not a few meetings when there was not a dollar in the treasury beyond outstanding pledges. Not three times in three years has it been able to clear its docket, for want of funds. Calls amounting to from $10,000 to $20,000 are uniformly left over when the last dollar has been appropriated. Enterprises as good as the best have been abandoned on account of the enforced delay. There is a "now or never" about this work that gives great force to its abbreviated name, A. C. U., — A C-ontinual U-rgency.

But what makes this urgency? What is the cause of the growing cost of our benevolent work? THE NATURAL GROWTH OF IT — THE NATURAL GROWTH OF IT. In 1830, four years after the Home Missionary Society began its work, the population of the twenty-four States then in the Union, plus the Territories, was a little less than 13,000,000, less than seven per cent of which was in large cities. In 1850, just before the Congregational Union began its work, the population of the thirty-one States we then had, with the Territories, was a little more than 25,000,000, with twelve and one half per cent living in cities. In 1890 we shall have not far from 67,000,000 in the United States, with not far from twenty-five per cent living in the cities. Not only do these figures show our immense growth on the whole, and the consequent demand for great enlargement in our work, but they very fully justify the increased attention given to our work in large cities, — work that of necessity is far more expensive than rural work, but facts show it to be both financially and spiritually far more productive work. Hence it is that we find so many of our largest centres of popula-

tion loaded to the water's edge with work within their own limits. It is a matter of moral and spiritual life or death with them. Nor can the rural districts look indifferently on while the city work goes forward. Much of the young life of the country has gone to the city. Rural work for the city is intensely home missionary work. Moreover, the cities are receiving a large share of foreign immigration. In this way both the city and the country have foreign missions brought to the very door, and the household words "Home and Foreign Missions" are melted into one condensed motto —

"The whole world for Christ."

The interdependence of our home agencies on one another can need no word of mine at this hour. Every houseless home missionary church and out-station is a witness to the waste of time and energy without the work of the American Congregational Union. Every church must have a home. Every successful missionary must have a shelter. When missionary churches pay, as they have paid, sixteen per cent on the cost of a decent house of worship for the use of a hall; and when the Home Missionary Society is compelled to help the missionary it sends to a new town pay $300 rent for a home, which is six per cent interest on $5,000, when the people themselves, with the encouraging aid of a loan of $500 for five years without interest, from the Union, can build a home that in five years will become a permanent part of the pastor's salary; and when with a grant of $500 or a loan of $1,000 a church can build itself a commodious house of worship instead of asking the Home Missionary Society to help them pay $40 a month, $480 a year, which is six per cent on $8,000 for a hall, — it does not need any very protracted or intricate figuring to show that even the loan funds of the Congregational Union are an immense saving of vexation as well as vigor in our home missionary work.

The Parsonage Loan Fund of the Union demonstrates the priceless value of a steady and assured income with which to meet calls. That fund on the first day of May, 1882, had no existence, except potentially in the constitution of the Union. It had on the first day of this month, Oct. 1, 1889, nearly $85,000; $60,000 of which had been contributed to it, and about $25,000 had been returned in the form of instalments on loans. In this way the Board of

Trustees is sure of something every month with which to answer calls for parsonage loans.

More than $100,000 have been contributed back to the Union by churches to which grants have been made, $45,000 by churches to which loans have been made, and some $50,000 on insurance and from sales of churches. No certain reckoning can yet be made on more than $15,000 a year, however; and there can be no assurance that this society can do what the churches struggling into life have a right to ask of it, till its loan fund for church building is put up to $500,000, and its annual income is made, by the generous co-operation of all our churches, not a dollar less than the sum so wisely recommended by the National Council of 1886, — $300.000. And nothing this society has ever done toward securing this annual income has had more effect than the vote of its Board recently taken, — never to vote $100 out of the treasury unless there are $100 to vote. In other words, from this time on the American Congregational Union is determined to make no church a pledge of aid in any form that it could not pay the day it was made.

In behalf of the Board,

L. H. COBB, *Secretary.*

REPORT OF COMMITTEE ON THE FOREGOING STATEMENT.[1]

The work of the American Congregational Union for the past three years has nobly surpassed its previous excellent record of usefulness. In that time it has helped to build more than half the parsonages which have ever been aided by it. It has helped to build more churches than in any preceding three years of its history. Its receipts have been more than forty per cent greater than the preceding three years. A considerable proportion of these buildings have been erected by means of aid extended in loans without interest, parts of which are being returned each year to be sent forth on new errands of beneficence.

This work is vitally necessary to all our home missionary enterprise. Churches must be housed in order to live. Without a church edifice, around which the associations of the people may gather which make a common home for worship, which represent the organization to the community, the best efforts of pastor and people result in discouragement. New communities are largely composed of young people just setting out in life for

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themselves, or of older ones attempting to retrieve their fortunes. The utmost efforts of those interested in maintaining religious work are often unequal to the task of building a church. Without it interest in religion fades before the intense ambition for worldly success. The community becomes sordid and hardened, and after society has settled into confirmed disregard of the Sabbath and public worship it is exceedingly difficult to arouse the public conscience.

The Congregational Union, by its offer of grant or loan or both, often opens the way for the building of a church, which would otherwise seem to be impossible. The sympathy of the people outside the church goes with the enterprise, and it obtains a controlling influence in social and public life.

With five hundred and fifty churches already organized and without houses of worship, and with additions to the roll of over one hundred and fifty churches a year, this society comes to Congregationalists with a powerful appeal for earnest giving. If it should loan or grant to each of these an average of four hundred dollars, it would require contributions to its treasury for this year of two hundred and eighty thousand dollars. But it is the plain dictate of business sagacity that much larger sums should be appropriated to many churches. In centres of population with rapidly growing influence an investment of a few hundreds only in church building will fail. Other churches, wiser and abler in administration, will come in after them and swallow them up. A loan of from one thousand dollars to five thousand dollars, with a grant of equal amount, is absolutely necessary to insure success. Churches so established would quickly assume self-support, and become large contributors to all our missionary work.

Not less important is the building of homes for pastors. A bishop should be the husband of one wife. If she is a good one, as almost all ministers' wives are, his influence is doubled by the union. But without reasonable prospects for a home, a bishop who marries lacks discretion. It is exceedingly difficult in new communities to secure a home by any outlay within the bishop's means. A house on which he is not obliged to pay rent is a most important factor in making his pastorate permanent and his home happy and helpful to the people. Of the two thousand churches without parsonages, it is safe to say that one quarter would be worth twice as much to the public welfare if these should be pro-

vided. An average appropriation of three hundred dollars to each of these would require contributions this year of one hundred and fifty thousand dollars. Add this to the amount which may reasonably be called for for church buildings, and it is plain that the society requires not less than four hundred thousand dollars this year to meet the claim which common business sagacity sees is necessary in order that the other missionary investments of the denomination may not fail of their object.

Your committee have heard statements from a number of superintendents of home missionary States earnestly urging the claims of this society, saying that their efforts to plant churches and hold important fields cannot issue in success if the Congregational Union is unable to come promptly to their aid.

We therefore emphasize these statements of the report of this society to the Council, namely, "Every houseless home missionary church and out-station is a witness to the waste of time and energy without the work of the American Congregational Union. Every church must have a home. Every successful missionary must have a shelter."

We heartily commend the position taken by the directors of the society that they will vote no money till the money they vote to appropriate is in their treasury.

We regard the sum of three hundred thousand dollars as inadequate to the imperative needs of the work for which the churches hold this society responsible. We earnestly recommend to the churches that at least this full amount be yearly contributed.

We thank God for the energy, devotion, and efficiency of the officers of this society, and commend it anew to the confidence, prayers, and generous gifts of all the churches.

A. E. DUNNING.
JOHN H. MORLEY.
L. B. RIPLEY.

THE AMERICAN HOME MISSIONARY SOCIETY.[1]

BY REV. WILLIAM KINCAID, SECRETARY.

Pre-eminently among the benevolent organizations recognized by this Council, the American Home Missionary Society has labored for "our own, our native land." Other enterprises have had their

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foreign bearings and complications. This society, from its beginning, sixty-three years ago, has been animated by the one idea, America for Christ. Our "American home" was the thought embedded in its name, and to which it has been true, amid whatever changes, civil, ecclesiastical, or social, its eventful threescore years have seen.

At the time the society was organized, indeed, this "American home" of ours had not been fully either defined or explored. Its territory was still in process of acquisition, and what lay beyond the thick forests of Western New York and Ohio was, as yet, in the cloud and the mist. The society was nearly twenty years old when Texas, with a vast contiguous tract, was added to our national domain, and it had considerably passed its majority when the Mexican War gave us California, Nevada, Utah, and a part of Colorado. When the youthful Atkinson, in 1846, was arranging with the secretaries his mission to Oregon, a prominent merchant of New York City offered to pay one fifth of his expenses for five years if the society would send him to California. The quick reply of Dr. Badger was, "We cannot send to a foreign country." Indeed, Oregon itself in that year, 1846, was almost a foreign country. The treaty with Great Britain fixing its boundaries had not yet been ratified, and there was a scheme to exchange it for Newfoundland and its fisheries. It was not until 1853 that the Gadsden purchase secured for the United States the small remaining portion of Mexico's northern territory, and gave us a final territorial *status* which has not since been altered, except by the purchase of Alaska. Thus for the first half of the society's life its field was of uncertain extent. Our "American home" was in the making. Finally, however, a symmetrical, even a poetical boundary was attained. From ocean to ocean, from the lakes to the Gulf, these are the limits which nature prescribes, reason approves, and patriotism applauds. Ours is no straggling and irregular domain. It is "builded as a city that is compact together," and the scope of the operations of the American Home Missionary Society is distinctly defined.

But these rectified frontiers by no means included a homogeneous and united land. The South was separated from the North by slavery, and the West from the East by impassable mountain and desert. Geographically we were one, socially and religiously we were divided. Our outlying territory was so vast and distant and

inaccessible that it was scarcely included in the national consciousness. Men sailed to California as to a foreign land, and when they passed south of Mason and Dixon's line they entered another type of civilization. Under these circumstances the proper field of the society was restricted and curtailed. True to its origin and genius, it passed through every open door, and sought to plant the institutions of the gospel on every foot of American soil. Our "American home" in its entirety was kept ever in its mind. No portion of it escaped the purview of its faith and prayer. But its actual operations were, by the conditions just described, so limited and hindered that it sometimes appeared sectional rather than national in its work.

Gradually, however, these obstacles to its original design have been overcome. To-day the situation is completely changed. Slavery has gone. The barriers between the North and the South are burned away. The people of the South in considerable numbers are coming North. They are found in all our great cities. Their ideas are gradually assimilated to those of the people among whom they dwell, and this change is reflected back upon the friends whom they have left behind. On the other hand, a constant stream of emigration is pouring from the North into the South. New currents of life are started in quiet and isolated communities. Manufactures are set up. Novel methods of agriculture are employed. Education, both among the whites and among the blacks, has received a mighty impulse. The printing press does its work untrammelled. Northern literature passes freely into localities from which once it was rigidly excluded. Northern preachers and teachers, in increasing numbers, find their way to the South, and, what is perhaps of equal significance, Southern preachers and professional men fill positions of prominence and influence at the North. In a word, the two sections are unified as never before.

A similar process of unification has been going on between the East and the West. The extremities of our land are no longer in danger of spiritual atrophy from the failure of the vital currents to reach them. The once impassable mountains and deserts are themselves instinct with civilized life. California and Oregon and Washington need no more be reached by Cape Horn and the Sandwich Islands. By the great transcontinental lines of communication they are made integral parts of the living whole, and the pulse-beat of the nation is as quickly and distinctly felt in San

Francisco and Portland as in Boston and New York. Even our latest acquired territory in the Southwest, with its Latin Christianity and its mediæval superstitions, is bound to us with ribs of iron, and we speak as familiarly of Santa Fé and Albuquerque, of Tucson and Prescott, as of Cleveland and Detroit forty years ago.

Thus in a sense never before realized, this nation has come to be "one and inseparable." The prediction of the great Webster, even sooner than he anticipated, has come to pass, and the "voice of acclamation and gratitude, commencing on the rock of Plymouth, is transmitted through millions of the sons of the Pilgrims, till it loses itself in the murmurs of the Pacific seas." The land is ours, the land is occupied, and the land is open.

Inspired by this unprecedented opportunity, the American Home Missionary Society, organized by the sons of the Pilgrims, springs with the alacrity of steel to fill out its original design. Its field is this whole, great, unified, expectant land. With the patriot it knows no North, no South, no East, no West. With all the energy that faith and prayer can supply, and consecrated means maintain, it proposes to push its regenerating work in every remotest corner of this wonderful land. Whatever remains of Mormonism, or Romanism, or slavery, or caste, it believes will ultimately vanish before the open Bible and the preached Word. There is room for boundless expectation while the Word of God is not bound. So long as it was physically unsafe to preach Protestantism in New Mexico, or an anti-polygamous Christianity in Utah, or the gospel of freedom and human equality in the South, there was reason for hesitation and alarm. But now that the doors are open, and light is streaming in, and the masses of every section are reaching out their hands for the Bread of Life, there is no room for apprehension. We hear but one command, "Give ye them to eat." The Spanish-speaking people of the Southwest must have in abundance the Bread of Life. It is a shame that we have withheld it from them so long. The immigrants that are landing by the thousand upon our shores must hear, each in his own tongue wherein he was born, the wonderful works of God. Ours is not the cry, "America for Americans," but "America for Christ." There should be apostles not only to the Germans and the Scandinavians and the Slavs, but also to the Irish and the Italians and the French. And now that the South, estranged from us so long, is self-moved to ask our Christian sympathy and aid, what is it but a voice from

heaven telling us to go forward? The question with us is not so much what the South will do with the difficult problems of race, — problems that God has given her to solve, — but what *we* will do in helping her to churches and ministers, and Sabbath schools, and Christian literature, the work which God has given us to perform. There has been one invasion of the South, an invasion of fire and sword. There should be another, the invasion of loving hearts bearing the purifying and healing balm of Christian fellowship and gospel truth.

Thus, brethren and fathers, no previous meeting of this Council has witnessed such a scene as this which delights and inspires us to-day — our American home, the field of the American Home Missionary Society, completed in its territory, accordant in its spirit, and open to the divine and precious influences which God gives us to shed forth. Our fathers waited to see this day, and saw it not. May ours be the grace to work while the day lasts.

By order of the Executive Committee.

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

The committee to which was referred the statement of the American Home Missionary Society desire to report simply by way of recommending the adoption of the following resolution: —

Resolved, That this Council has heard with satisfaction the statement of the large, increasing, and wide national labors and successes of this old and honored organization for the carrying of the gospel of light and peace to all parts of our land. We recognize and hail with gratitude the tokens of its beneficent work in almost all sections of our country, East, West, North, and South. We rejoice in the evidences of its wise and efficient instrumentality afforded at every new session of this Council in the appearance of new churches on our rolls and new representatives of them in our body; and we commend this beloved society to the increased benefactions, the cordial co-operation, and the earnest prayers of all our churches.

GEO. LEON WALKER,
J. G. DOUGHERTY,
F. T. BAGLEY,
} *Committee.*

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AMERICAN MISSIONARY ASSOCIATION.[1]

BY SECRETARY A. F. BEARD.

In this report to the National Council of Congregational Churches, I shall not attempt to recall the history of the American Missionary Association nor to re-schedule results which have already been passed upon, indorsed, and confirmed.

The duty shall be a simpler one, viz., to glance at the added record of the last three years; to tell you where we find ourselves to-day, what we find in our fields, what we are knowing by our experiences, and to what God is holding us by the sanctions of his presence and by the justification of his blessings.

THE CHINESE.

Beginning with the latest work taken on by this society; in 1886, we reported among the Chinese on the Pacific coast eighteen schools and thirty-four missionaries. The missions were under the superintendency of the Rev. W. C. Pond, who, with a rare degree of wisdom, faith, and patience, was giving abundant reason for the commendation and gratitude of the society and of the churches. The expenditure was less than $12,000 a year.

The next year, 1887, the appropriations for Chinese work were reduced by more than $3,000, and the number of missionaries was twenty-eight.

Last year we reported thirty-nine missionaries as against twenty-eight of the year previous, including three Chinese brethren specially set apart for evangelistic work. In no other year have there been so many conversions as in 1888.

The whole number who have confessed Christ and have been received as true converts to a true faith is above seven hundred and fifty.

At our annual meeting in 1887, we were urged to bring the attention of our beloved churches to this their phenomenal opportunity and duty, to give the gospel at short range and nominal cost to Asia's millions, and to support this hopeful and fruitful mission with all possible sympathy and aid.

In Providence, in 1888, said Dr. Gilbert, "The spectacle of what this society is doing for the Chinese is fitted to be peculiarly

impressive to the nation. It is of inestimable value, and should be greatly and immediately enlarged and re-enforced."

THE INDIANS.

Coming homeward across the continent, we meet our Indian missions. These were entered upon in 1883, by exchange of our work in Africa with the American Board. There was, at that time, for schools and evangelistic work among the Indians, an annual expenditure of about $11,000.

In 1886, the treasury reported for Indian missions an expenditure of nearly $55,000. In 1887, in round numbers, $48,000. In 1888, $49,000. Our total appropriation for Indian missions, including New Mexico, is nearly $51,000 each year; *i. e.*, the mission work among the Indian tribes, in the space of six years, has increased nearly fivefold.

In 1883, when their missions came to us, there were six outstations for evangelistic work. To-day there are twenty-one. Then there were in all five churches. We report one new church organized during the last year. We are aware that such an increase as this is out of proportion to the development of other parts of the field which call to us as loudly. We know, also, that our Indian missions can have no great world-wide results to them. There is no missionary strategy in this field; the Indians are few, they will never be potent factors in the nation's life. They will never carry the Gospel, as the Chinese may, to millions; they will not bear the torch of Christ to Africa, as we may expect the negro to do. The Indians are 260,000 all told; the negroes are millions already, and the nation's safety and church's history are to be in their history. But with the Indians it is a question of sheer duty. They are at our doors; we have wronged them. They are pagans. We owe them more than we shall pay. We shall meet our obligations but in part when we do what we can to save them. Not because the work has promise in national importance or in Christian fruitage have we disproportionately increased our Indian missions, but because the duty is upon the Christian people of the land, and they wish to do what may be done to atone for some of the deep disgrace of our century of dishonor, and because we would have this work done that we may turn our eyes to larger fields and more abundant harvests.

Meanwhile, it is the testimony of one who has earned the right

to be heard by this Council, who writes to us to say: "It is this society which has done more than any other agency to revolutionize and to harmonize the national sentiment as regards the rights of the Indian to citizenship and to Christianization."

THE SOUTH.

We come next to the South. On our way, let us visit that part of our field which the Association first entered in the year 1847. The present mission of this society among the mountain people is but a resumption of its historic service among the whites before the war.

With peace came the recall to the original purpose to be the bearer of the gospel to these people of our own race who had drifted out from the current of life, and had been passed by in the missionary work of Christian churches.

It was but eight years ago that we could find the means and make the way. The energies of the Association had up to this time been mostly absorbed with the duties which the providence of God had put upon it further south. But the time had come, and God manifestly opened the door, when we could no longer delay. The duty was pressed upon us. We found a territory five hundred miles long and more than two hundred miles wide, — twice the size of New England, — with a population greater than that of Maine, New Hampshire, Vermont, Rhode Island, and Connecticut combined, and, to a deplorable degree, without education and without an intelligent faith. Probably one half of the people could not read their own names. This, in the heart of our country, and in one of the richest mineral regions of the world! We traversed a country which, in the nature of things, must have, in the near future, great wealth and influence. There were more than two millions of people. They could not teach their children what they did not know themselves Our first duty was to plant missionary schools. The next was to put in these schools, and by them, missionary churches.

Eight years is not a long time in missionary enterprise, but we have now within this period two excellent normal schools and two prosperous academies, from which we are already sending forth teachers, and from which we have sent forth useful lay preachers. We are losing no time in planting common schools. There must be schools. It were folly to plant churches on the foundations of

ignorance. Ignorance is superstitious. Ignorance is godless. In ignorance virtue withers. Righteousness needs knowledge. An ignorant Christianity is not the same thing as an intelligent faith. Nevertheless, our aim here is not education, but salvation. Therefore we plant the school and church together. No society without a school system could hope to succeed here. Permanent churches in all this region must be the children of an education society. The school-houses are churches: our churches are school-houses. Our teachers are preachers. Our missionary women from Oberlin and Olivet, from Smith and Wellesley, from Holyoke and Vassar, are teachers in Sunday schools which radiate from our work. They are the founders and directors of Societies of Christian Endeavor in the same chapels where they meet their pupils on the week days, so that our school and church work are not two, are but one, and one inseparable. "What God hath joined together let not man put asunder."

From this beginning, eight years ago, in addition to our schools we have now established *twenty-two* churches, where the principles of Christianity as to the rights and duties of man, as man, and to the dignity of all who bear the name of Christ, are not concealed nor held in abeyance. On these hills and in these valleys, Christian influences that are true are being born, and are growing fast and with great hopefulness, — influences that will not only honor their Congregational parentage and care, but which will carry to others the pure gospel of Christ, untainted and uncorrupted by the inhumanities which are the surviving children of slavery. From these hills we may expect, at no very distant day, a Christian ministry, and a faith that shall take itself into Georgia and into Florida, and along the gulf; that shall be true to the traditions of Scrooby and Leyden and Plymouth rock, — a faith that shall be as true and bold as was the loyalty of these people twenty-five years ago, when loyalty meant peril of all things, and peril of life. There is strong and straight timber here for the building of the temples of the Lord in the South in the time to come.

If the American Missionary Association had done nothing else, in eight years, but to plant these schools and churches, and inoculate them with the principles and the truths of Christ's great brotherhood, it would deserve well of the churches of Christ and of the country, for we are among a people who are rising, and who, once right, will not flinch though they may find the truth unpopular.

THE NEGROES.

Three years ago the Association reported to the National Council a healthy and continuous growth of its work among the negroes. We were in great States like empires, where forty per cent of the whole population, white and black, could not read; where existed three fourths of the nation's illiteracy, and where we were confronted by ceaseless calls for help. From its schools the Association was sending out more than fifteen hundred teachers every year, to teach those of their own race who had fewer privileges than themselves. In six colleges there were about a thousand students. Fourteen normal schools were preparing teachers for common schools, who were to help uplift those beyond our schools who were in the darkness. We reported then 124 Congregational churches, with an average of sixty-one church members. This had been the growth of about a score of years; a permanent and steady growth of intelligent and stable churches. The foundations of these churches were laid in the education of our schools. They were taking a recognized position as worthy churches. Some of them were moving on towards self-support. All of them were being instructed in our denominational ways, and were taught to cherish our foreign and home missions. A little while ago the meaning of the word "Congregational" was beyond their comprehension.

Now, they are not strong churches, they are not large churches; but they contributed last year alone more than $16,000 for church purposes, an average of $2.32 for each man, woman, and child in the membership. That is not bad. They sent above $2,000 back to the American Missionary Association for its work. They are not ancient churches. They have not inherited anything from the churches of their fathers. They are young churches. But they compare well with young churches, do they not? They are not rich churches. They are poor, but many a time "God hath chosen the weak things of the world, that he might put to shame the things that are strong: and the things that are despised did God choose."

In this work, as in our white work South, the school and the church are twins. To separate these would be a disaster to both, — one of the most lamentable things that could happen to the colored people; for all young churches will need the watch and care of our schools, and can best be directed by those who have educated the people, and have both their friendship and their grati-

tude. To divide our church work from our school work would deprive both of what they need. Congregational churches in the South, at least among the colored people, must be built up from the inside. Our churches are new to this people. We bring them new ideas, and those which are advanced beyond the comprehension and sympathy of those not trained in our schools. There is an appeal to thoughtfulness and steadiness, and a turning away from emotional influences to principles, which build up character, and no Congregational churches will thrive away from Congregational educational influences. Our churches must look to the young people, who see what Congregational ways are in our institutions. Our teachers must needs be sent to these churches and Sunday schools, and to avoid complications, they must be under one control.

Were this to be otherwise, the missionary and evangelistic character of our work would be largely lost; the missionary impulse would be less likely to continue, and we should be in danger of educating those who would go to churches other than our own. We need the church work to keep the missionary influences strong in our institutions. It is our evangelistic feature. To confine a missionary society to educational work alone would be likely to take from it its missionary character, and instead of praying and laboring, as our teachers do in school and church, for the salvation of souls, they would find themselves mostly educating minds. Unless there be most perfect oneness and sympathy, the schools would cease to feel responsible for the churches, and the churches without the schools would be without a watch and care that is indispensable.

The educational work begins with the primary school and continues through the college and seminary. It embraces the trades and agriculture, and the various industries for girls. We expect in these departments that every smith and farmer, every carpenter and printer, shall engage in his work as a missionary of Christ, so that every line of service shall be in the line of applied Christianity.

THE GIFT OF DANIEL HAND.

During the past year the magnificent gift of Daniel Hand, to the children of slavery, has been intrusted to us. This year's income from it has already enabled more than three hundred to attend school who otherwise would not have had this privilege.

It has also greatly enlarged our school accommodations. Another year will afford opportunities to a much greater number. It was a noble gift from a noble man, and it will do a noble work.

The overwhelming majority of the Southern negroes are still found in the rural districts, where schools are few and far apart. It is expected that the gift of Daniel Hand will take educational privileges to thousands of these in the country and on plantations, who but for this must have lived as in the blackness of night.

FINANCIAL.

We have received in the last three years, for our current work, $1,003,900. We have increased our appropriations in three years from $306,000 per year to $376,000 last year. We close this fiscal year with a balance in our treasury (after this large increase) of $1,471.67.

This does not include the income received from the Hand Fund intrusted to us. This is a special fund, with special conditions; so far it is nearly $37,000, and has been appropriated in addition.

WHAT WE FIND IN THE SOUTH.

At the Commencement of the University of Tougaloo last May, the State superintendent of education for the State of Mississippi was present. He had been taking in the work, the college halls, the shops, the varied industries, the school-rooms and the students, and when he came to the platform, as he looked upon the negro audience, he was heard to say to himself without thought of being heard, "And only twenty-five years!" Twenty-five years is a short time in the history of a people. Twenty-five years ago the negro began with zero.

According to the census of 1880, the illiteracy which ten years before was eighty-nine per cent was recorded as seventy per cent, and at the beginning of this year there was estimated to have been no less than one million of negro pupils receiving instruction and fully two millions who could at least read and write. The present illiteracy when considered by itself is appalling. But within ten years a great advance has been made in education, and it is believed that the census of 1890 will show this. At the same time, not more than six and one half millions of boys and girls of school age, black and white, in the Southern States, are in the school registers.

The negro has done well. He has property to-day valued at

two hundred millions of dollars. He is greedy for education, and the call for it on every hand, every day, is anxious and earnest.

We had hoped that it would soon be generally accepted by the people of the South that the race problem was to be solved by the missionary schools; not by education alone, but by this under the direction of an intelligent faith. This certainly ought to bring about such an adjustment of the two races as will commend itself to all reasonable people. But recent events reveal a hostility to the advancement of the black man, because he is black, that may well excite our apprehensions. It is not uncommon to hear in these days that the education of the negro tends to create rather than to solve the race problem. It is most sad that this feeling is shared by many who wear the Christian name, and represents a condition of mind and heart which the American Missionary Association has to meet in church life and church relations. Not seldom are we asked to postpone the principles of brotherhood to the demands of prejudice and the cruelty of caste.

We have felt it to be our call to inspire the negro with a sense of Christian manhood, and have believed that we should be sustained by our churches in uplifting a race from its woful wrongs to the genuine blessings and fellowships of the gospel of Christ. We have been confident that the conscience of the churches in this great mission would respond not only in respect to theory, but in what is rarer, to consistency of practice. In seeking this, we have advised patience to those who are friendless and who are the weak among the strong; and we have urged a spirit that would yield everything but the manhood which Christ has died to redeem and exalt.

We confess that we are concerned with them for the righteous solution of problems which are to take hold of the years to come. We have been anxious for the beginnings, that they should be right, and that no questions of mere method or policy should take precedence of righteousness. We have been anxious lest wrong principles should fasten wrong results upon a helpless people for generations to come. People cannot plant thorns and pluck grapes from them. The same faith that challenged slavery and withstood it, and bore the scorn of popular opinion in doing it, but which made freedom both possible and actual, speaks now, now in the name of God and under the inspiration of a divine and redeeming love, to plead that the universal brotherhood, which is

a fundamental idea in Christianity, shall never be warped or distorted by those who are in the same household of faith. We are on the lines of God's providence towards a larger world. We believe that on these lines the truth of God's fatherhood and man's brotherhood have the right of way.

We teach our negro brother that he may and should accept his birthright of race without shame and without regret, and that he may not say to his Maker, "Why hast thou made me thus?"

We also teach that all the relationships of our Christian faith should be so true to our brother in black that he may never say to us, "Why hast thou used me thus?"

The problem which is pressed on us is one of the after-problems of slavery. The only peaceful solution of it is the way of upright, downright righteousness; and the work of righteousness shall be peace, and then "My people shall dwell in a peaceable habitation and in sure dwellings," and the effect of righteousness shall be safety forever. In this way let us help to fashion the destiny of our brother for the times to come.

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

The committee on the American Missionary Association desire to begin their report by congratulating the Association, and all the churches whose agent it is, that for twenty-five years it has had the services of a man of such exalted spiritual character, large experience, and broad and far-seeing mind, as its honored senior secretary, Rev. M. E. Strieby, D. D. For his noble services in behalf of the oppressed races in our country, the country as well as the churches owe him a debt of gratitude it can never repay.

Concerning the statement of the Association in regard to the relation between the church work and the educational work, your committee make no utterance, as that subject has been already referred to a special committee of this Council.

The greatness and importance of the task which this society is attempting can hardly be exaggerated. The colored race in this country is increasing faster than the white race, even when all forms of immigration are considered, and these people are largely ignorant and superstitious, and need the gospel as much as the inhabitants of equatorial Africa. In view of the greatness and urgency of this work, and in view also of the fact that the churches

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have already proved their devotion to it, we recommend that a sum not less than five hundred thousand dollars be raised for this Association during the ensuing year.

Your committee are convinced that the present is a time of peculiar importance in the history of Indian affairs. Whatever is done for the Indians should be quickly done. The work is most promising, and demands a great increase in attention and pecuniary help. But the executive force of the society is already insufficient. It is evident, therefore, that it must be increased, if the greatest results are achieved. The churches do not think that money should be saved at the expense of the life and health of the secretaries.

The committee desire to give especial prominence to one fact that they fear is often forgotten by many in our churches; viz., that it is the duty of the executive officers in New York in all ways in their power to advise with and help their workers in the field in regard to all that concerns the interests both of the churches and the schools. For them to decline to do so when asked, or to wait for invitation when they saw their wisdom was needed, would be to evade sacred responsibility. The universal confidence of the churches in the signal wisdom of the administration of the affairs of the society we believe to be well grounded.

The work among the Indians has been greatly blessed, but imperatively needs enlargement. The work among the Chinese is already bearing rich fruit, and it should be largely increased. No work is more important than that among the mountain whites, and it has already given rich returns for all the investment made. The cry from the colored population of the South was never more constant nor more earnest, and never was there so much reason for encouragement among laborers in that field. The agency for doing the work, both in New York and on the field, was never more wise and efficient. What remains is the instant and adequate co-operation of all the churches.

AMORY H. BRADFORD.
SIMON GILBERT.
EDWARD I. THOMAS.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY.[1]

MISSIONARY DEPARTMENT. — PRINCIPLES.

The child is the key to the home, and the home to the community. There is no way so simple and so sure by which to reach the people as by the manifestation of interest in the children and by provision for their religious education.

The Sunday school is an organic part of a Christian church. It is the church organized for the study of the Bible: as truly the church as that part of it which is organized for the preaching of the Word and the administration of the sacraments. Either part should be regarded as incomplete without the other, and should be expected to develop that which is lacking.

As we cannot cover all the ground, nor do all the Sunday-school work that needs to be done, we endeavor to select the fields which have the largest promise for our denomination. We by no means ignore real need; but we prefer to aid that which is likely to be permanent, to develop into Congregational churches, and so in its time to add to the sources of our strength for future missionary work.

Our field is largely in the States and Territories which are being rapidly occupied by new settlers. By means of this flexible and pioneer agency, we may early give to new settlements the beginning of Christian institutions, with all which that naturally involves in the way of good order, sobriety, and religion.

There is important work for us in the new parts of growing towns and cities in the older States, where we may help to plant the seeds of Congregational churches by exploration, suggestion, or leadership, as may be needed; especially where the existing churches are too busy, or not enough at one, and where it is nobody's business to begin.

In all parts of the land there are isolated communities which are singularly neglected, into which we may enter by this instrumentality, and solitary Christians who, by such aid and encourage-

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ment as we can give, can be strengthened to do good work for the Master.

To aid existing church and mission Sunday schools to the best plans and work, is another important function of the Society. We aim to secure the attendance of those outside of the Sunday school, or to reach them by the home department, to gain access to the homes through the children, to raise the standard of teaching, and to educate the teachers for better service, by printing lesson helps, by teachers' institutes, by conveying news of methods successfully adopted, and by suggestion and exhortation.

Our best Sunday-school missionary work must be definitely Congregational; not divisively, not apologetically, but kindly and positively. This is the way to promote real Christian union. The seed determines the nature of the crop. You cannot gather figs from thistles, nor Congregational wheat from the best Presbyterian barley, nor even from the mixed seed of the union sowers.

We make it our effort to hold the work we have begun until the other societies can receive it from our hands and carry it on to completer organization. Meanwhile we pray for their success as for our own, that we may be free to go on into the regions yet unoccupied.

We aid all the home and foreign missionary organizations of our denomination, by grants of literature such as we have made freely to Sunday schools connected with churches of the American Home Missionary Society, the American Missionary Association, and the New West Education Commission, and to English-speaking pupils under the American Board; thus furnishing ammunition to all the batteries, while keeping our own guns trained.

We endeavor carefully to avoid intruding upon the work of the other missionary organizations, not organizing churches which they must care for and support except by their request or with their full consent; but by brotherly co-operation, as in the past, trying to strengthen their hands.

Economy and efficiency demand that we employ men for this work selected for fervor, executive ability, love for the young, and ardor for the extension of Christ's kingdom. Pioneer work in a State needs generalship; in a county or town needs tact; in both needs earnest piety and purpose.

PROGRESS.

[We compare the years of the three National Councils.]

The Receipts.

For the year ending May, 1883	$11,954 48
For the year ending May, 1886	25,575 73
For the year ending May, 1889	45,463 86
For the years 1884, 1885, 1886	67,540 13
For the years 1887, 1888, 1889	117,524 41
Amount recommended by National Council for 1887, 1888, 1889	300,000 00
Difference between the recommendation and the receipts	182,475 59

The Missionary Force.

In 1883, 3. In 1886, 12. In 1889, 48.

[A fourfold increase each triennium. This includes those employed only a part of each year named.]

The Work. Seed-sowing.

Sunday schools organized by our superintendents and missionaries in 1883	29
Sunday schools organized by our superintendents and missionaries in 1886	133
Sunday schools organized by our superintendents and missionaries in 1889	444
Sunday schools aided by the Society, including the above, to May, 1883	700
Sunday schools aided by the Society, including the above, to May, 1886	1,600
Sunday schools aided by the Society, including the above, to May, 1889	2,500

Harvesting.

[The following figures are made up from reports by the superintendents, covering the whole period of our work in each State, the longest term being from January, 1883, the shortest from June, 1889; the average being a trifle over two years.]

Sunday schools organized by our superintendents and missionaries	1,415
Of these, there now continue as Congregational Sunday schools	736
Of these, there now continue as Union Sunday schools	207

[Many of these are wholly ours except in name.]

Of these, there have gone to other denominations,	74

[These largely to be connected with churches organized later.]

Of these, discontinued	178
[Some of these by consolidation.]	
Of these, unknown	224
[Largely through changes of population.]	
Number of Congregational churches organized in connection with these Sunday schools . .	226

[That is, nearly one church out of every three of those continuing as Congregational Sunday schools; nearly one out of every six of all planted by our superintendents; and about one out of every nine which we have assisted at their organization.]

Related Facts.

The net gain in Sunday-school enrolment for the seven years before 1883 was	49,000
For the seven years since 1883	126,000
New churches organized since 1883 . . .	1,211
Net gain in churches since 1883	637
Number organized in connection with our work .	226

BUSINESS DEPARTMENT. — PRINCIPLES.

This is a business house. Its function is not to issue books which can find no other publisher, for that would be to publish books for which there is no market; nor to publish on terms which no other publisher would give, for that would be to use its capital in the interest of authors and not of its proprietors, the Congregational churches.

It aims to furnish Sunday-school and other literature, such as may be helpful to our churches and people, old and young, and such as they will desire to procure and use.

It has endeavored to put itself on a thorough business basis in its stock, its methods, and its publications, with what success the comparative figures which are given will show.

It spares no pains to improve its lesson helps continually toward the highest ideals, and in its books for the young challenges comparison in its later issues with the best secular literature issued for that class.

It has adopted the principle from the beginning of the next year: no advertisements in the scholars' helps. We shall announce in them only our own Sunday-school supplies and books. It asks consideration from the churches and Sunday schools for this pecuniary sacrifice.

It is no burden to the missionary department, but its greatest helper, and will soon, if its present rate of prosperity shall be maintained, become a large contributor to its funds.

PROGRESS.

Net Assets.

In 1883	$39,890 92
In 1886	78,889 48
[Abont $20,000 of this was contributed by friends.]	
In 1889	88,146 36

[During this period all book and plate stock was marked down to its cash value.]

Total Sales.

In 1883		101,669 88
In 1886		134,707 23
In 1889	At Boston	169,191 05
	At Chicago	80,035 18

Circulation of Periodicals.

In 1883	119,000
In 1886	316,000
In 1889	563,000

IN CONCLUSION.

We submit these statements and facts without argument.

We leave it to the Council to decide whether or not the character and amount of the work accomplished with less than two fifths of the sum suggested by it entitle us to a more urgent renewal of its recommendation as to the amount which can be wisely contributed to this work.

We shall be glad if it will recommend a still wider observance of Children's Day, and a devotement of the special offerings of that day to our work with and through the young. This year we have received over $14,500 as Children's Day offerings, from 1,620 churches and Sunday schools, as against $7,885.70 in 1888 from 1,068 churches and schools.

We should like to have the churches asked to regard this as churches' work for churches, as well as children's work for children.

We request the renewed appointment of a committee on Sunday schools, to promote unity of organization and work in the denomination, to foster its missionary interests, and to report to the next National Council. For the Society,

SAMUEL B. CAPEN, *President.*
GEO. M. BOYNTON, *Secretary.*

Boston, Oct. 1, 1889.

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

In examining the report of our Sunday School and Publishing Society, your committee are deeply impressed by the remarkable record of growth and efficiency which it contains, and they desire to call your attention to a few significant facts. Six years ago the missionary force of this society consisted of three men; to-day it numbers forty-eight. Six years ago there were but twenty-nine Sunday schools organized by our superintendents and missionaries during the year; during the last year there were four hundred and forty-four. Then one hundred and nineteen thousand periodicals were circulated; now the circulation is over five hundred and sixty-three thousand. The net gain in Sunday-school enrolment for the seven years since 1883 has been one hundred and twenty-six thousand, which is seventy-seven thousand in excess of the net gain of the previous seven years. During these last seven years one thousand two hundred and eleven new churches have been formed, two hundred and twenty-six of which have been organized in connection with the schools planted by this society.

These facts speak for themselves. This new child of our polity has proved himself to be a worthy member of the family, and in every sense deserving of our heartiest sympathy and unstinted support.

The committee would emphasize three points: —

First. The Sunday School and Publishing Society through its principles and methods has become one of our most efficient auxiliaries in the establishment of Congregational churches throughout our land. It proceeds in the normal way, beginning with the nucleus of the Sunday school and developing from it the strong, self-supporting church.

Second. This society has done much to weld together into an organic whole the Sunday school and the church. It is doing much toward breaking down the middle wall of partition which in too many cases has separated the church from the school, and it is insisting upon the truth that the Sunday school is not an adjunct to, but a part of, the church.

Third. This society, though doing a great and distinctive work for our denomination, has not thus far received that denominational support to which it would seem that it is rightfully entitled. Many of the contributions of our churches for Sunday-school purposes

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have been turned into the channels of those organizations which professedly are not Congregational, and which cannot use them to advance the interests of Congregationalism in our land.

Therefore, in view of these facts, your committee would recommend the adoption of the following resolutions: —

(1.) That this Council recommend to the churches that they give to the Congregational Sunday School and Publishing Society their heartiest sympathy, and that they send their church as well as Sunday-school contributions for Sunday-school work to this society, rather than to those organizations which have no relation to our churches, and which are not responsible to our denomination.

(2.) That this Council renews its recommendation that a special effort be made by our churches to raise at least three hundred thousand dollars for the prosecution of the work during the three ensuing years.

(3.) That this Council recommends a general observance of Children's Day, and a devotement of the special offerings of that day to the work of this society.

(4.) That there be a renewed appointment of a committee on Sunday schools to promote unity of organization and work in the denomination, to foster its missionary interests, and to report to the next National Council.

C. A. DICKINSON.

THE NEW WEST EDUCATION COMMISSION.[1]

BY REV. CHARLES R. BLISS.

The object of the Commission, as stated in its charter, shall be the promotion of Christian civilization in Utah, and adjacent States and Territories, by the education of children and youth under Christian teachers; and also by the use of such kindred agencies as may be at any time deemed wise.

(1.) This *object* invites attention. Christian civilization in its progress westward meets with vigilant and deadly antagonists. One of these is Mormonism. Often described, yet never understood, universally opposed, but still vigorous and determined, Mormonism must be looked upon and treated as an undisguised enemy of Christian civilization. Between the two there can be no

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truce. If it be said that Christian civilization, so tolerant to all phases of belief and life, ought to find a place for Mormonism somewhere within the embrace of its ample sympathies, the reply must be, that it can do so only with the certainty of being itself discredited and shorn of its power. Mormonism is a parasite. It counterfeits the word of God, and uses it to support a system out of which every distinctive doctrine of the Bible is expelled; a system that favors polytheism and animalism, that knows no Saviour and no cross, that destroys the home, pollutes human relations, overthrows government, and while disregarding earthly rights and interests, mocks those which are immortal. Christian civilization and such a system are mutually expulsive. As the one rises the other falls, and it is by no means certain which will eventually be in the ascendant in Utah.

Another of these antagonists is Jesuitism. What that word implies the world knows by heart. Not many years ago Jesuitism, in the persons of a few men, was banished from Italy, and found on the banks of the Rio Grande a congenial home. New Mexico is the most stable of American communities, because superstition knows no progress. Her one hundred thousand people, living in low adobe huts, repeating to each other fables of mediæval times, without books or the power to read them, studious of rites, watchful of portents, frequent at confessionals, fearful of heresies, are fit subjects for the cunning of Jesuits All questions of politics, education, social life, and religion virtually come before one and the same tribunal, and that tribunal can be depended upon to withstand to the extent of its power every advance of American Christian civilization Whether Mormonism or Jesuitism is the more bitter and effectual in its antagonism, only omniscience can decide. Quarter can be expected from neither, and should be given to neither.

But those twin sisters do not exhaust the catalogue of antagonists to Christian civilization met with in those regions. The lack of homogeneity among the people, the universality of the saloon, the threatened and often actual loss of the Sabbath day, the intensified irreverence of speech, the desertion of houses of worship, the aggravated forms of impenetrable worldliness, and the entire lack of reverence for hereditary religious institutions and usages, — all these things, ubiquitous and brazen, encumber the path of Christian civilization with obstacles quite insurmountable

by ordinary measures. Were the problem of Mormonism to be decided to-morrow, and that of Jesuitism on the following day, there would be for the day afterward and the day still following other problems almost as grave in their bearing upon the progress of Christian civilization.

(2.) The *instrumentalities* by which the Commission seeks to accomplish its object are the education of children and youth under Christian teachers.

It plainly understands that churches and all other beneficent social and religious institutions are a growth from individual character, and that character is the result of processes in the individual intellect, will, conscience, and heart, and hence concludes that they who can control and shape those processes, in their earliest stages, in the interest of Christian civilization, will, in the final result, erect churches and establish all other desirable religions and social institutions. It therefore leaves oral preaching and specific church building effort to other agencies, and addresses itself to the elementary and fundamental work of education. In doing this it seeks to follow well-settled laws of mind. It believes in thorough intellectual drill. Convinced that ignorance and inherited unbalanced qualities and torpid moral faculties are evils that will never yield to intermittent and superficial effort, it selects the best trained teachers, and insists that they shall expend their most exhausting toil in the endeavor to find and use the intellectual and religious keys to the young natures committed to them. While granting that much good may be done by external and miscellaneous effort, it yet makes the school-room the grand centre of labor. Into that school-room it brings, together with the reader, the grammar, and the arithmetic, the Bible, the prayer, the prayer-meeting, the Sabbath school, the Christian Endeavor Society, and seeks through systematic effort, addressed intelligently to each faculty of every child, to develop all the best elements of human character and bring out the image of Jesus Christ.

It does not confine its effort to the child and the primary school. It holds that the old New England Christian academy is an institution so exactly adapted to the religious needs of youth, so tributary to the life and growth of churches, and so beneficent in its influence upon the tastes and morals of society, that it becomes a missionary agency and instrument of great power, and worthy to be the object of the prayer and sympathy and benefac-

tions of all Christians. Especially does it see that in regions where churches are few and small, and the laws of morality are lax, and irreverence like the blast of a furnace seems to scorch human life, and engrossing worldliness robs men of spiritual feeling, and the models of action are poor, and the ends of ambition are ignoble, many of the young will enter upon hopeless careers unless by some agency the generous doors of academic opportunity shall be thrown open to them. It does not forget that the conflicts of character whose issues curse or bless society and fix personal destiny are often, perhaps generally, decided in boyhood and girlhood, and for the sake of the boys and girls and of society of which they will be a part, and of the churches of which they may be the pillars, it has laid the foundation of several thriving academies, and takes profound satisfaction in the numbers of pupils that throng them.

(3.) Results apparent after nine years of effort.

An outline of these can be stated in figures.

TABLE NO. 1.

Aggregate annual enrolment from the origin of the Commission	20,360
Number of different pupils, estimated	8,000
" " teachers	175
" years of teachers' service	472
Average length of teachers' service in years	2.7
Probable number of families represented by children in our schools	4,000
Number of Mormon and those who have been Mormon families, estimated	3,000

TABLE NO. 2.

Cost of school property secured directly or indirectly through the aid of the Commission and controlled by deeds for the use of Christian education	$114,000 00
Present value of such property	$145,000 00
Cost of property owned in fee simple by the Commission, or by boards composed mainly of the officers of the Commission	$84,000 00
Present value of such property	$110,000 00
Number of preaching places furnished free of rent and all other conditions to the missionaries of the A. H. M. S. the past year	23

TABLE NO. 3.

Number of schools in 1888–89	30
" " teachers	71
" " pupils	3,255
" " Mormon parentage	1,035
" " apostate	886
" " Mexican	115
" " Sabbath schools	22
" " pupils in Sabbath schools	1,497
" " Sabbath schools connected with churches	8
" " pupils taught by New West teachers in Sabbath schools connected with churches	276
Total number of Sabbath-school scholars under New West teachers	1,773

TABLE NO. 4.

Excess of enrolment during the last *three* years over the *three* years preceding	1,193
Excess of Mormon pupils enrolled the last *three* years over the *three* years preceding	145
Excess of apostate pupils enrolled the last *three* years over the *three* years preceding	724
Excess of enrolment last year over the preceding year	530
Excess of enrolment last year over *any* preceding year	330
Excess of property acquired during the last *three* years over the *three* years preceding	$14,833 60

TABLE NO. 5.

FINANCES.

Total receipts for three years ending Aug. 1, 1889	$191,248 04
Total receipts for three years ending Aug. 1, 1886	160,159 21
Excess of receipts in the last three years over the former	$31,088 83
Receipts of the last three years	$191,248 04
Compared with expenses for same time	200,884 38
Indebtedness	$9,636 34

EXPENSES FOR THREE YEARS ANALYZED.

For academies, schools, field service, scholarships	$126,884 64	
For realties	44,202 27	
For cost of giving information	17,504 20	
For specific cost of administration	12,294 27	
		$200,885 38
Ratio of cost of administration	$12,294 27	6.53 per cent.
To entire expenses	200,885 38	

It is important to state that the directors of the Commission, being deeply anxious to gain all possible information regarding the character, condition, growth, working, and influence of our schools, appointed last spring one of the most discreet and discerning of their number, Rev. E. F. Williams, D. D., pastor of the South church in Chicago, their representative to visit Utah and New Mexico, and make a thorough survey of all the schools. They desired him to conduct, so far as possible, a personal examination of them, and observe the methods, spirit, and success of the teachers; to institute external inquiries and ascertain the nature and extent of the intellectual, social, and religious influence exerted by the schools; to gain all possible knowledge concerning them as agencies and forces of Christian civilization, and make a detailed report with suggestions as to the future management and development of the work.

Dr. Williams accepted the trust, and spent several weeks in making a searching investigation of the schools. He visited all of them save three, and made himself thoroughly familiar with the localities in which they are planted, with their internal conditions and their spirit, with their relations to patrons and position in the community, with their influence as intellectual and religious centres, and their needs which changing conditions in both Territories make imperative. On his return, Dr. Williams made an extended, thorough, and exhaustive report, a summary of the leading conclusions of which is hereto appended: —

First. The general policy upon which the Commission has conducted its schools, from the first, has proved itself to be eminently wise, and cannot be radically changed without exposing to great peril the usefulness, and probably the existence, of the schools.

Second. The schools have always maintained, and now fully maintain, their character as Christian schools; such they have ever been, and such they still are.

Third. The teachers as a whole are distinguished for high intellectual attainments, rare conscientiousness and Christian devotion, and marked success as teachers of day and Sunday schools and leaders in Christian work; and the highly successful general administration of the schools attests the value of the labors of the agent in charge, Mr. Isaac Huse.

Fourth. The schools exert a very positive and far-reaching

influence upon public education and upon reigning superstition and spiritual tyranny.

Fifth. The academies are institutions of very great present and permanent importance. They are, without exception, admirably located and well managed. Their value and promise are so evident and so great as to demand for them a largely increased expenditure for new departments, for boarding-houses, and for additional accommodations.

Sixth. The common schools are serving an extremely important present purpose, and the introduction of public school systems is so uncertain, and probably distant, that new school-houses should at once be erected in several localities.

Seventh. In the changes occurring in both Utah and New Mexico, bringing into play sharp competition, it will be necessary to strengthen the power and excellence of the schools as intellectual forces; more money must be expended, and a higher standard of education must be maintained in them.

Eighth. The intellectual quality of the schools must not be improved at the expense of their Christian character, hence new methods must be adopted to give to religious instruction larger scope and more direct influence.

Ninth. The work of the New West Commission as a whole, comprising its permanent academies and its common schools, its Sabbath schools and Christian Endeavor Societies, its religious services and pastoral work, is much wider in its reach, more extended and powerful in its influence, and far grander in its opportunities and its promise than the churches that sustain it, or than even the directors of the Commission, suppose.

We have received from intelligent observers of our work many letters which contain opinions confirmatory of the views expressed in the report of Dr. Williams. These we have grouped in a general way as giving replies to several questions.

First Question: In what manner and to what extent have New West schools affected the interests of public education in Utah and New Mexico?

EXECUTIVE OFFICE, SALT LAKE, Aug. 16, 1889.

Dear Sir, — The schools of the New West Commission, equalling the best, have done a good work for Utah, are needed still, and will be for some time yet.

ARTHUR L. THOMAS, *Governor of Utah.*
ELIJAH SELLS, *Secretary of Utah.*

OFFICE OF THE COMMISSIONER OF PUBLIC SCHOOLS,
OGDEN, UTAH, Aug. 28, 1889.

MR. ISAAC HUSE:

My dear Sir, — The Christian schools in this Territory have been of immense benefit in what might be termed redeeming Utah. Their superior excellence has caused them to take the lead, and wherever one of them has been located it has aroused the Mormons to much greater activity in school matters. Very much of the life now seen in the district schools is plainly traceable to the influence of the Christian schools scattered over the Territory. The time has not come when these schools should be closed, and it will not come (if ever) until the district schools shall have passed under the complete control of the more progressive element.

The New West Education Commission has wielded, and is now wielding, a most powerful influence for good in the Territory, and each year adds to the usefulness and power of its schools.

More of them would be a great blessing for Utah.

I am very truly yours,

JACOB S. BOREMAN,
U. S. Commissioner of Public Schools for Utah.

SALT LAKE CITY, UTAH, Sept. 13, 1889.

These schools were planted in our midst at a time when we had no schools worthy the name.

The good they have accomplished is beyond computation. The good seed sown is already bearing fruit in abundance. Free public schools have been established by vote of the people in some of the wards of this city, and we confidently expect that after the election in February next our fair city will be under American rule. The New West now, as it has from the beginning, stands in the very first rank of the educational work in this Territory. Yours truly,

M. B. SOWLES,
Gentile member of City Council.

CENTERVILLE, UTAH, Aug. 27, 1889.

Dear Sir, — You and the directors of the Commission cannot realize the vast amount of good you are doing throughout Utah in the cause of education. Your schools have had a wonderful effect on the whole people. Not only have they impressed those who have attended them, but through the example, grace, and diligence of your teachers they have had a good effect on all the common affairs of life. Although the priesthood from the pulpit once called the teachers all the vile names imaginable, yet the teachers by their good works have forced these same men to refer to them as ladies and gentlemen.

But the enemy is alert. The Mormon church is building what they call

Stake Academies in every county in Utah. Two are being erected in this county (Davis), and both will be ready in a short time, and perhaps will be formidable to you. Yours truly,

THOMAS J. BRANDON,
Probate Judge.

SALT LAKE CITY, UTAH, Sept. 12, 1889.

Dear Sir. — Having been a resident of Utah Territory for over eighteen years, I beg leave at this time to add my testimony to many others, of the value and efficiency of the Christian schools established by the different church organizations, and more especially those of the New West Education Commission. To my mind they have been of incalculable value in educating the rising generation and breaking the power of the Mormon church; and I am sure it is the desire of every non-Mormon that your school system be strengthened and extended as fast as possible.

Yours truly. HUGH ANDERSON,
Prominent business man.

PROVO, UTAH, September, 1889.

The New West Education Commission has in my judgment done a noble and great work in advancing the moral and intellectual interests of Utah. The Commission should continue to increase their schools: there are too large a number of towns here in Utah without a good mission school. Let us have more of them.

Respectfully. F. F. BEE.

SALT LAKE, UTAH, Sept. 14, 1889.

Dear Sir, — Your schools are still doing powerful work for the enlightening of Utah. I am glad to add my influence in asking that they may be continued for several years at least.

The schools should be earnestly sustained by our Eastern friends.

Yours sincerely, P. H. LANNAN.
Manager of "Tribune."

Our schools in New Mexico are not less useful, in the opinions of prominent men, as the following letters show: —

EXECUTIVE OFFICE.
SANTA FÉ, N. M., Aug. 19, 1889.

The work of the New West Commission has been so well known and beneficial in New Mexico and its vicinity, that it is a pleasure to bear witness to its efficiency and value. I have been familiar with it for the last

nine years, during the whole or portions of which period schools have been carried on in Santa Fé, Las Vegas, Albuquerque, Trinidad, Belen, Los Lunas, and other points. The work has grown during this time until the number of pupils reached over six hundred during the past year. The excellence of the instruction given is recognized generally by our people, and the moral influence of these institutions is an important factor in the progress of the Territory. The work has a specially valuable bearing in connection with the preparation of teachers whose services will be necessary as our public school system becomes better developed. I earnestly hope that you will not only be able to continue the work in the future, but to extend it to many other points in New Mexico.

Very truly yours, L. Bradford Prince,
Governor of New Mexico.

Las Vegas, N. M., July 30, 1889.

It affords me great pleasure to testify to the uniform Christian character of the educational work being done by the New West Education Commission, as well as the high standard of intelligence that obtains in the schools I have been associated with under their management, both at Las Vegas and Albuquerque.

Should this work be encouraged until such time as New Mexico has an American population large enough to maintain a public school system, a great Christian work will have been accomplished, as their example must endure forever. Very respectfully,

J. Raynolds, *Banker.*

Tillotson Academy was originally established at Trinidad, Col., because the town contained a large Mexican population. It has, however, become an academy of high repute for American students.

Trinidad, September, 1887.

Dear Sir, — I desire to express my high appreciation of the efforts of Prof. H. E. Gordon and his associates in advancing the interests of Tillotson Academy. It is a great pleasure to note the progress of that worthy institution. I most sincerely recommend it as an institution, progressive, ably and satisfactorily conducted, and worthy the esteem and support of all.

Geo. M. Forbes,
Wholesale merchant.

Pastor's Study, First Baptist Church,
Trinidad, Col., Aug. 28, 1889.

Dear Sir, — The first morning I attended the opening exercises of Tillotson Academy, I was delighted in observing the free use of the Bible,

and to observe also the familiarity with which it was used. It is an encouraging fact, in connection with the present strength and influence of the academy, that it has all grown up under the management of the present and only principal, Rev. and Prof. H. E. Gordon, whose *pronounced* and well-known teaching and attitude have been against intemperance with kindred evils.

B. F. Lawler, *Pastor.*

Trinidad, Col., September, 1889.

Dear Sir, — The position which the Tillotson Academy has taken with reference to the co-education of the head and heart, of the mind and of the affections, of the moral and religious as well as the intellectual faculties, is indorsed by the best people of Trinidad. The work already accomplished under the management of Prof. Gordon has been of great benefit to our city. We believe that the Christian influences centring in this institution, and coming from the lives of its students and graduates, will be a great blessing to our entire community and our State.

E. Brigham,
Leading real-estate agent.

Second Question: Have the New West schools exerted, and do they exert, appreciable influence in lessening Mormon supremacy?

This question also can best be answered by competent judges on the ground. Ex-Gov. West and others express their opinions as follows: —

Salt Lake City, Utah, Aug. 12, 1889.

I have observed the great and good work done by the New West Education schools. They are excellent schools, admirably conducted. Their work, with that of others of like character, has been one of the most powerful agencies in securing the progress already made in bringing our Territory into line and harmony with the government and people of the country.

Caleb W. West,
Ex-Governor of Utah.

Ogden, Utah, Aug. 17, 1889.

The work of the New West Commission here is highly appreciated and secures the respect of all classes. It ought to be prosecuted with more vigor than ever, for it is one of our greatest factors in the cause of education and in redeeming the Territory from Mormon misrule.

Fred J. Kiesel,
Mayor of Ogden.

Salt Lake City, Aug. 12, 1889.

Mission schools in this Territory have done more toward the overthrow of Mormonism than any other one thing. I know many young men, formerly Mormons, who are loyal and true to the government on account of their training in these schools. These schools should be kept up with more vigor than ever.

Frank Pierce,
U. S. Commissioner.

Salt Lake City, Sept. 18, 1889.

Dear Sir, — Mission schools in Utah have accomplished a great deal for the advancement of the Territory in every way. They have aimed at the only thing that could bring those already in Mormonism out of it, *i. e.*, the education of the youth.

My own business and my warm interest in the whole mission work have brought me into close contact with all their lines of work. I do not hesitate to say that the New West has been a powerful agency for good in every place where its work has been started. I wish it was in the power of the Commission to put a school in every town in the Territory.

Yours truly,

C. H. Parsons,
Sec'y of Utah Branch of the Bible Society.

Utah, Aug. 11, 1889.

Dear Sir, — The work of the Christian Church in this community is through the young. The only way of access to them is through the schools. I am fully persuaded that the changes of sentiment we have seen here are largely due to the work and influence of these mission schools. Those of the New West Commission stand high among earnest workers in this line of effort.

Respectfully,

E. H. Parsons,
U. S. Marshal.

Logan, Utah, Aug. 18, 1889.

Times are changing, and more liberal sentiments are obtaining foothold in every settlement where mission schools have been established. Trenton School has been a green spot in the desert, if there ever was one. The mission schools of Utah are doing more than all Congressional enactments could have done without them. The harvest is ripening; but now is the time to make a supreme effort and establish in this country more New West schools.

C. C. Goodwin,
U. S. Commissioner.

OGDEN, UTAH, Sept. 21, 1889.

Dear Sir, — The chief hope for Utah lies in the rising generation, and the association of the young Mormons with Gentiles, and the precepts inculcated in these schools are very beneficial to them in changing the doctrines taught them from infancy. The efforts of the New West Commission stand among the foremost in this good work. Let them be increased and extended if possible.

R. W. CROSS,
Probate Judge.

Third Question: Do New West schools exert definite, uncompromising, and powerful *religious influence*, *and secure religious results?*

In reply to this question we will first state a few facts, and add a few opinions of men who are familiar with the entire working and character of the schools.

First Fact. The New West teachers are missionaries, chosen and sent forth with that understanding, and, as a whole, are believed to be not excelled in Christian devotion and zeal for the conversion of souls by missionaries in any other branch of missionary service: and it is inconceivable that over one hundred and fifty teachers, moved by such motives, should have had access to the minds of eight thousand children and youth, some of them through a series of years, and ingress into four thousand families, without leaving many lasting and controlling religious influences.

Second. The Bible has, and always has had, the place of chief honor and importance in every New West school. No concession abridging its use in a single instance within the knowledge or consent or belief of any officer of the Commission has ever been made It is read or recited, with an accompanying prayer, in every school, every morning. Large portions of it, embracing the Commandments, the Beatitudes, many Psalms, and liberal portions of the prophetic writings and the Gospels, are learned in the day schools. Instruction from the Bible, enforcing not only the duties of truth-telling, honesty, and pure speech, but also that of loving God and serving him, is freely given in the day schools. In some of the day schools the Sunday-school lessons are studied and reviewed. In all, or nearly all, many Christian songs are taught. Nothing in the New West schools surprises and pleases a Christian visitor more than the great amount of Scripture

learned by the pupils. If the "Word of God" is indeed "quick and powerful," and if the "entrance of it giveth light," it is beyond all dispute that New West schools are exerting a power that will prove resistless in many a character and many a home.

Third. The life of our Lord was last year studied by more than seventeen hundred pupils under the personal instruction of New West teachers, and it is incredible that the central facts of Christianity could be carefully considered by so large a number of young minds without results of a very positive character.

Fourth. Led by the teachers, many scores, perhaps hundreds, of pupils have become members of Christian Endeavor Societies, and others have been gathered into prayer-meetings, described in teachers' letters as remarkable for fervor and power, and into Bands of Hope, and other societies. In different years not a few conversions of children and youth have been reported. Four such converted pupils have this year joined one church. Twenty children of twelve and fourteen, in one school, are thought to be Christians. Several in another, last year, were hopefully converted. Teachers' letters during the past year contained such phrases as these: "I hope three of my pupils are converted"; "One pupil has become a Christian"; "There is a subdued feeling in school"; "Our meeting Thursday surpassed any that I ever attended at the East."

Fifth. In large numbers of instances lady teachers, in the lack of authorized ministers, hold regular Sabbath services, offering the prayers, conducting the singing, and both preaching and reading sermons. Indeed, many Sundays, in at least eighteen neighborhoods occupied by us, would have witnessed last year no services whatever had not the teachers performed them. During the last nine years they have been in some places the parish ministers, sustaining public worship, and even burying the dead.

Sixth. The teachers, in obedience to the divine injunction "to bear one another's burdens," have carried the gospel of Christian sympathy to hundreds of stricken people, literally clothed the naked, ministered to the sick, read the Bible and offered prayer at open graves, comforted mourners, and made themselves angels of mercy to large numbers of wrecked and joyless homes. To perform such acts is to preach the gospel very much as the Lord Jesus preached it, and to give it a power not to be resisted.

Seventh. The church at Ogden, the Phillips church at Salt Lake

City, the church at Coalville, and the church at Trinidad are direct outgrowths of New West schools. Other agencies were directly concerned in their formation, but the presence and zeal and fidelity of New West teachers were indispensable factors in preparing the way for them, and in their planting. Other churches have received from them much direct and indirect aid, while not a few preaching places look not in vain for their efficient support. A full acquaintance with the schools, as to the policy that guides them, and their history during nine years, and the personal character and devotion of the teachers as a whole, emboldens us to declare that the grand ideal of Christian schools which has from the first been presented to the churches, has been fully maintained, and that the religious results actually reached have surpassed the just expectations of their friends.

The first letter attesting the truth of these declarations is from the founder and first pastor of Phillips church, Salt Lake City, who, as a devout man and a strong and successful preacher, has not been surpassed in Utah. He was a missionary of the Home Missionary Society, and is now a pastor in Illinois.

PAXTON, Sept. 17, 1889.

Dear Bro. Bliss,— You ask me if there is a secret indifference on the part of the Mormons to their church, and if so, what has produced it. There is a growing distrust of the truth of the Mormon religion, especially in the minds of the young and more intelligent of the people. The greatest instrumentality, to my mind, in bringing about this condition, is the Christian schools of Utah. The Christian teacher through the schools has exerted an influence on the minds of the young, and through them on the older people, that no other instrumentality could have accomplished. The teacher has had, and will still have, to prepare the way for the preacher. Teachers have gone into places and have won the hearts of the people in a way the preacher could never have done. In many places the only true conception the people have of the Christian religion is the example set them by some pious teacher. Never have I seen deeper and more genuine consecration, greater sacrifices, or more efficient service rendered the cause of Christ, than in the lives and labors of the teachers of the New West Commission in Utah. I have visited and been closely associated with a number of their schools, and have found them to be models of their kind, and powerful centres of religious truth and influence. I worked for a year in the closest relationship with four of the teachers and the field agent of the Commission without the slightest cause of complaint. Indeed, I had to continually urge them not to do so much, for they were doing more work than any human beings ought to do. With two or three

exceptions, out of a very large acquaintance with the teachers and their work, I found nothing but a desire to do all they could for the Master, and to work in harmony with all other Christian workers. While I am very much rejoiced to hear of the successes at the polls, — no small part of which has been brought about by the influence of New West teachers and schools, — let us not think that our work is nearly finished. Now, as never before, are the Christian schools and teachers needed in Utah, and will be for years to come. Yours in the Master's work,

A. Monroe.

The writer of the following letter was the founder and first pastor of the church at Ogden, under the Home Missionary Society; and the administration of the academy so highly indorsed is enjoyed by it still: —

Longmont, Col., Sept. 17, 1889.

Rev. Charles R. Bliss, *Chicago, Ill.:*

Dear Brother, — I was for over two years stationed at Ogden, Utah. There were but three New West teachers there at that time in the academy, Mr. and Mrs. Ring and Miss Ludden. I have never known any more faithful to the church than they. Their whole hearts were given to the church as well as to the school. Part of the time of my stay in Utah I paid occasional visits to Hooper and Lynne. The teachers were always anxious for the religious services, and did all in their power to make them interesting. I knew one case only in which there was not harmony between the teachers and minister, but the fault was not the teachers'. My own remembrance of the New West teachers is that of a most faithful, most earnest, and most Christian company, with peculiar readiness to aid the churches or missions with which their schools were connected.

Sincerely yours,

H. E. Thayer.

The following letter is from a missionary pastor of the Park City church, who, during two years of most determined effort, saved that church from threatened extinction. Intimately associated with the principal of our Park City School, who has been for a year at the head of the Provo Academy, he speaks of the spirit of co-operation that ruled in the school, as follows: —

Provincetown, Mass., Sept. 16, 1889.

Dear Brother, — The New West principal at Park City, and his assistant, co-operated with me heartily in the prayer-meeting and all other meetings, in the Sabbath school and in choir work; and also in all efforts

toward raising money to pay the church debt and even toward raising my own salary, I have seldom found a man more ready to co-operate. He is governed, as I believe, by a Christian spirit — one sanctified by the spirit of Christ. I state this from two years' experience in a most trying work to him and to me. Fraternally,

ISAAC R. PRIOR.

The first Congregational missionary in Provo was Rev. A. R. Crawford, a faithful and earnest man, compelled by ill health in his family to retire at an early day from the field. He has this to say of the New West teachers, two of whom are still filling the places they long have filled so well in the Provo Academy: —

BETHEL, VT., Sept. 30, 1889.

Dear Brother, — I answer unhesitatingly and heartily your question. I found all the teachers with whom I was associated in Provo anxious to co-operate with me in religious work, to put the Sabbath school upon a good foundation, and all Christian interests upon a good basis. They were devoted to the cause, efficient, and ready to do whatever they could for its advancement. Yours truly,

A. R. CRAWFORD.

Letters and oral assurances from five other missionaries, four of whom are now at work in Utah, give convincing proof that fellow-workers with the teachers are loud in their praise of their spirit of helpfulness. We add a few more of the numerous letters already in hand and that might be had, if necessary, confirming the statements we have made: —

SALT LAKE CITY, Aug. 26, 1889.

My dear Sir, — Almost from its inception, I have been conversant with the work carried on in the city and Territory by the New West Education Commission. Too much cannot be said in praise of the work and its results. As schools, those of this society rank with the very best of the Territory, and are equal to those of like grades in the East. The training given by your teachers is not that of the intellect alone, but your pupils are taught, from the lowest through the highest grades, that all excellence is based upon Christian virtue, and herein lies the secret of their powerful influence upon the affairs of Utah. For I certainly believe that the youth who come from these and similar mission schools are and will be a great factor in the redemption of Utah. The industry, patriotism, and Christianity so well exemplified by your teachers in these schools are inciting the young men and women of our Territory to nobler effort.

Every hamlet in which a school has been opened by your society has been made better by its work. Every dollar thus expended has been a dollar placed where its influence for good will be felt for all time.

Yours truly,

C. E. Allen.
Representative elect to Legislature,
Member of last session of Legislature.

Salt Lake City, Sept. 13, 1889.

Rev. C. R. Bliss, *Chicago, Ill.:*

Dear Sir, — I am always interested in the education of "this people," and have observed the means put into operation for the diffusion of knowledge, secular, moral, and spiritual, by the New West Education Commission, and I do say — knowing what I say — that they are doing much good in every direction. Young minds are being enlightened by the opportunities granted; their characters are refined and purified; and homes are correspondingly happy.

The contrast between former times and now, since Christian churches have opened the temples of learning, — day and Sunday schools, — is wonderfully pleasing to us old and observing residents. No pen can describe the good diffused throughout the communities where your good teachers operate. Morally, spiritually, and intellectually, the young are being blessed; and we all are grateful for the untold benefits bestowed by your excellent Commission and possessed by the people here.

Yours very truly,

David F. Walker,
Merchant and banker.

Salt Lake City, Utah, Sept. 13, 1889.

Rev. C. R. Bliss, *Chicago, Ill.:*

Dear Sir, — It was an inspiration from God that moved good people of the East to organize good schools, academies, and colleges, — including free schools for the poor, — and provide them with such efficient and worthy teachers. None are more effectually productive of good than those of the New West Education Commission. The results are glorious. Secular education has itself worked a great reform in the families of the scholars, and the excellent lives and examples of your teachers have refined many a home; but the Sunday schools, conducted by the teachers in charge, have spread a holy influence in every community where they operate. Much good has resulted everywhere, and only eternity will reveal the extent; but there is still a great field wherein to sow the seeds of truth and goodness. These teachers are angels of mercy and love and goodness, dispensing principles of moral and spiritual life among the needy and ignorant, and their self-sacrifice is astounding. I am glad to

add that they are much beloved by all who know them, and they deserve more than can be generally appreciated.

God bless them — as he always does — and the kind friends who send and keep them here. They have our assistance, confidence, and prayers.

Very truly yours,

WM. G. MILLS,

Treasurer and Trustee of one of our churches.

(4.) *The importance of sustaining and enlarging the work of the Commission challenges attention.*

The need for it was never greater. The non-Mormon voices of Utah of all parties and religious creeds unite in saying that Christian free schools cannot and must not be spared. Mormonism is not retreating, but it is throwing up earthworks. It has not forsaken its prophets, nor modified its creed, nor abated its pretensions, nor lost its hope; but it has discovered that within and about it forces are at work which it may not be able to control, and that a catastrophe perhaps awaits it, not foretold by its seers. Its loyal multitudes gather every Sabbath in the tabernacle; but suddenly the ballot-box turns against it. Its preachers and newspapers preserve their confident tone, but there seem to be secret currents of influence that vex and disconcert it. The leaders are not idle. Instructed by those whom they call enemies, they are planting, at central points, church academies, thereby confessing fear, yet saying, "If our opponents wrest from us the control of public schools, we will still hold our children and teach them our faith." Their missionaries lack neither the zeal nor spirit of obedience which characterized their early predecessors, and still compass sea and land to make proselytes. Their country towns are still compact in Mormon faith and belief, and will for years control the vote of the Territory. Meantime there is strife in the air: every defeat embitters the vanquished. Evidently a struggle impends that will be sharp, and may require decades for a decision.

In New Mexico there is a conflict just as distinctly marked in respect to the great contending forces and the issues at stake as that in Utah, only it has not reached the acute stage. Jesuitism is as determined, as shrewd, as grasping, as unrelenting as Mormonism, and holds its citadel by far stronger forces. So far, then, from retiring from either Territory, our churches should strengthen all their agencies in both.

For the sake of definiteness of impression, let us glance at the work actually prosecuted, taking it in groups, the southern first.

Passing down over that grand thoroughfare, the Santa Fé Railroad, we reach, just before crossing the boundary of New Mexico, the thriving town of Trinidad. It is the seat of Tillotson Academy, which has already made a name for itself as the leading Protestant institution in the southern part of the great State of Colorado. Determined to be true to its name, it has just cut off the kindergarten, primary, and intermediate departments, and now aspires to be the Phillips of that rapidly growing region. It will succeed, if it can be sustained until it can gather about itself local friends to endow it. It is the mother of two Sabbath schools and a Congregational church, and does it not deserve to be fostered?

Passing on one hundred and forty miles over the plains of New Mexico you reach, in a broad valley opening southward, the beautiful town of Las Vegas, the seat of Las Vegas Academy, which enjoys the pre-eminence of being the leading Protestant institution in the northern half of the Territory. Having a commodious building, well located, and popular with the people, it, like its sister farther north, only asks to be sustained until it can gather sons and daughters enough about it to support it. If it has not planted a church, it has tried twice, and failed through no fault of its own, and now only bides its time.

One hundred and fifty miles farther on, over in the valley of the Rio Grande, at the centre of the Territory, in its commercial metropolis, is Albuquerque Academy. It was the forerunner, and has ever been the supporter, of the Congregational church. It is strong in numbers and popular favor, but lacks the means requisite to build an edifice adequate to its needs. It has purchased and now offers a fine site to the Commission, if it will accept it and erect a building. Fifteen thousand dollars will be required, and no one who has given even a cursory examination to the issues involved hesitates a moment to recommend the expenditure.

Deming Academy, just established near the borders of old Mexico, presents a strong plea for aid. White Oaks, a mining town of growing importance, but almost totally without the means of education, presents, if possible, a more urgent one

These four academies — Trinidad, Las Vegas, Albuquerque, and Deming, with a future college to be planted somewhere, and with schools at Santa Fé, Barelas, San Rafael, and White Oaks, all

located at strategic points, in a belt of country four hundred miles in extent, through fertile regions already attracting a large population — are needed as forces of civilization in opposition to that relentless ecclesiastical power, which, while attempting at the East to overthrow free schools, makes its tyranny felt not only in schools, but in all social and political affairs in that Territory; and if New England men can extend lines of railroad across those wide plains and through those fertile valleys, men of New England lineage and inheritance surely should follow them with institutions that will give the people free schools and a free Bible, and make railroads and all other legitimate enterprises the servants of virtue, knowledge, and piety.

Turn now to Utah; take first the academies, and first among them Salt Lake Academy, the object of more prayer, larger expenditure, more toil, and higher hopes than any other under New West care It has a fine location, a spacious building, a grand field, a glorious opportunity. But institutions, like men, fall under the provisions of one great law, viz., in order to live they must grow. A stationary institution, among increasing competitions, multiplying claims, and growing necessities, will be driven to the wall.

If an institution hopes to control the forces that would naturally come into its hands, it must anticipate demands, introduce new departments before the want of them becomes a conscious one, and improve its board of instruction by adding the best trained teachers. Such considerations apply with special force to Salt Lake Academy at the present time. The city of Salt Lake is at last coming to itself. Mormonism is parting with some of its power. The city of Brigham Young is about to become an American city. The Territory, too, is advancing into new conditions, and, although the grip of spiritual tyranny may relax very little its hold for many years, yet changes are in progress, and these are already bringing new and grand opportunities which must be seized by the men who propose to have something to do in shaping the development of Utah, or they will be lost for decades, perhaps forever.

The Commission, therefore, does not hesitate to ask for Salt Lake Academy special and generous gifts, not only to expand its popular manual training department, but to give it the vantage-ground which the leading Congregational institution of the Territory ought to possess.

Ogden Academy, the mother of the Ogden church, central and commanding in its location, possessed of a fine building and popular with all classes, enjoys a prosperity far beyond anticipation. With property rapidly appreciating each year, with numbers increasing and prospects brightening, it is not too much to ask that its boarding-house should be completed, and that a few thousand dollars for its better equipment should be furnished.

Procter Academy, at Provo, until recently only a school of common grade, is fast rising into the estate of a genuine academy. It has an excellent building and a fine location, and only asks a boarding-house for pupils from neighboring villages.

All these academies in both Territories, without a dollar of debt, — save in one instance, — all well managed, thoroughly Christian, strong in intellectual purpose and adaptations, and leavened with the spirit controlling New England academies, promise to become powerful agencies for promoting good letters, social advancement, political enfranchisement, and the cause of Jesus Christ.

There is scarcely time to even name the other schools: Phillips, Burlington, and Plymouth, Park City, Heber, Kamas, and Midway, Coalville, Henefer, Morgan, and Huntsville, Lynne, Slatersville, Trenton, and Hooper, Farmington, Centerville, and Bountiful, West Jordan, Lehi, and Sandy. Yet time should be taken to say that each one of these schools is a light shining in a dark place, and it is far too early to remove any one of them. On the other hand, as Mormonism seems to be entrenching itself in the country towns, erecting academies and stake-houses, as if intending, if outvoted in the cities, still to hold the Territory by country votes, it will be our manifest duty to put more money and a larger number of teachers into the smaller towns. There should be no place left in Utah to the unchallenged rule of the Mormon church.

The directors of the Commission, therefore, looking over the whole field, and putting estimates at the lowest reasonable amounts, cannot prosecute the work under fair conditions of success with a less sum for the ensuing year than $125,000. Holding, as it was rarely given to men to hold before, important keys to the intellectual and religious development of two great Territories which are destined to become the abodes of millions of people, and to be States of great wealth and power, they would be false to the

responsibilities laid upon them, to the churches they represent, and to the cause of Christ, if they did not present and emphasize this appeal.

REPORT OF COMMITTEE ON FOREGOING STATEMENT.[1]

The paper presented to the Council by the secretary of the Commission, Rev. Charles R. Bliss, is a very able and thorough statement of the object sought to be accomplished by the Commission, and of the means used to promote it; of the results of nine years' effort, and of the reasons for sustaining and expanding the work.

It contains carefully prepared and valuable tables which show the rapid development and healthful condition of the movement.

It contains the conclusions reached by a representative of the directors of the Commission, who, at their request, recently made a thorough inspection of the schools. It also presents a remarkable array of personal indorsements by leading men who are familiar with the character and results of the schools; from whose emphatic testimony it is clearly evident that New West schools have made their influence felt at the very heart of the Mormon evil, that they have powerfully aided the cause of popular education, and that they have exerted and do exert, as the report affirms, "a definite, uncompromising, and powerful religious influence."

We heartily approve the general method in which the Commission conducts its schools, and fully agree with the conclusions of the paper that, just at this juncture in the affairs both of Utah and of Mexico, it is an imperative duty resting upon the friends of the work to add materially to the resources of the Commission, and thus enable it to strengthen both the academies and common schools in those Territories.

We therefore emphasize the appeal of the directors for $125,000 for the ensuing year, and express the earnest hope that our churches will not fail to make such a response as will enable the Commission to carry forward its work, as the needs of those new Territories so imperatively demand.

JAMES W. STRONG,
WM. H. STRONG, } *Committee.*

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STATEMENTS OF THEOLOGICAL SEMINARIES.

ANDOVER.[1]

Mr. Moderator and Brethren of the Council, — I assume that what you wish to learn through these reports from the seminaries is something quite different from what you already have in the Year-Book; not the enumeration of students, nor the announcement of the peculiar advantages of a given institution, but more of a statement of the working policy, and a kind of record of the inner life of the seminaries, particularly of the methods through which each is trying to reach and satisfy the common end. The common end of our theological schools is, without question, the pastorate, or its equivalent in some form of productive work. We are quite impatient of any other results. Theological learning amongst us is very carefully adjusted, one may say very carefully graduated, to the practical demands of the ministry. A graduate from one of our seminaries soon finds that his learning is like the Israelitish manna, of which "he that gathered much had nothing over," with here and there a man who gathers little and appears to lack nothing.

It is this intensely practical character of our theological training which accounts for the difference between our schools as well as for their similarity. Each seminary has been in turn largely the outgrowth of some local necessity, and shows a local coloring. The plea for a new seminary on the banks of the Missouri is that one must spring out of the soil and meet the wants of the locality. The principle seems to be, not a seminary and so much territory, but a seminary partaking of the character of its constituency. So that while there is a common standard, allowing a student to pass *ad eundem* from the regular course in one to that in another, there are manifest differences growing out of the practical necessities which press upon each.

OUR PLAN OF WORK.

Andover, as the oldest of our seminaries, and occupying the oldest ground, finds itself confronted by local conditions and problems which are equivalent to those confronting the newer seminaries, with the obligation resting upon it, in common with all, to

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furnish its quota of men for the purely missionary service at home and abroad. The problem of the country town of New England is just as sharp as that of the frontier town. The problem of the manufacturing town is becoming as serious as that of the mining town. And the residuum of a great city is the same everywhere. As the result of a change in the situation of Andover, a change is going on in the method of its training. Situated as it now is in close relation to a great variety of population, more men are being trained for the exceptional, and fewer men in proportion for the conventional ministry. To the north of us lies the country town of the types to which I have referred. We are in the midst of a great manufacturing population; and the seminary is now in close connection with the city. Each of these fields, so far as the students come in contact with them, — and the contact is very general, — calls for more and more specialized work. There is one form of ministerial service for which I find an imperative demand; namely, that of the associate pastor, — the man of the inventive, organizing, evangelistic faculty and method. And with a view to training for this office or function of the ministry, as for the pastorate at large, scholarships have been provided on which men are sent out from the senior class to investigate charitable, reformatory, and evangelistic methods; while a system of scholarships has been established through which those entering the seminary, who are so disposed, can work each Sunday in Boston, chiefly in connection with the Berkeley Temple in its various channels of Christian service. And in addition to this, it is hoped that at no distant day there may be established in Boston an Andover House for graduate as well as undergraduate work in the city.

The intellectual, like the practical training of the seminary is also determined in degree by natural conditions. Every other seminary in the denomination is organically related to a college or university, or situated within the limits of a city. There is no reason why Andover should not place itself in like relations, were it deemed advisable. The charter provides for removal at the discretion of the trustees. But there has been no disposition to use this liberty. It has been rather the growing policy of the management of the seminary to make it a centre in itself, to take advantage of its resources for the increase of its strictly educational facilities. This policy has found more recent expression in two ways: first, through the enlargement of the faculty, thus fill-

ing out the curriculum of theological science, and also allowing a larger personal intercourse between the professor and the student. As a result of this enlargement there has been a considerable increase in the amount of additional study through electives, specially in Biblical and Historical Criticism, in Ethics and Social Economics. And secondly, through an endowment which has been set apart for sole use of advanced and special study. This endowment provides a lecturer each year, the last year, Prof. Andrews, now president of Brown University, on "The Ethical Relations of Political Economy." It supports two fellows for a term of two years each in foreign study under the direction of the faculty, and it maintains ten scholarships for special critical or practical investigation at the seminary or elsewhere, as the faculty may direct.

In the maintenance and development of the spiritual life of the seminary, no little help is derived from the seminary church, which brings professors and students into the most direct and familiar spiritual relation. The pastorate of the church is a collegiate pastorate, each of the professors serving in turn for a month in the pastoral office. It is through the medium of the church as well as of the class-room that the intellectual and devotional life of the seminary are brought together and made to blend.

The missionary element has always been a vital part of the religious history of Andover. It is so still. Andover is not only by tradition, but by present conviction and enthusiasm, a missionary seminary. The missionary spirit lives on, not upon contention, but upon consecration. The response to missionary appeals is genuine and continuous. There are at present six men who have the definite purpose and expectation of becoming foreign missionaries, two in the senior and four in the junior class.

It would be an affectation in me to ignore the fact that the work of the seminary has been carried on during the past year under a measure of public criticism, and amid legal complications. But I refer to these things only to say that in no way has the work of the seminary been thereby disturbed, or the service of the students in the churches thereby interrupted. And whether the settlement of all difficulties may come soon or late, we hope and intend to do the work of the day with steadfastness of purpose and in singleness of heart.

Respectfully submitted in behalf of the faculty,

WILLIAM JEWETT TUCKER.

BANGOR.[1]

Since the last meeting of the Council this seminary has enjoyed three prosperous years. The work has gone forward quietly, with nothing to interrupt the harmony or retard the progress. The students have worked faithfully, and the result has been apparent in their growth. The spiritual atmosphere too has been clear and bright. In the ardor of scholastic pursuits our men have not lost but gained in personal consecration and in the power and depth of their Christian life. The present year has opened favorably, with thirteen new men, and a total number of thirty-one.

The aim of this institution is to make practical preachers, pastors, and evangelists, rather than scholars. The entire course of instruction is modelled with that end in view. The methods of teaching are governed by it. So wide and pressing are the needs of the missionary fields around us, that our students are brought into immediate contact with many phases of Christian work, and are thus constrained to put their theories of preaching to the test of frequent practice. Experience goes hand in hand with study; and the many religious institutions of the city — particularly a large and active Young Men's Christian Association — furnish them with still other points in practical pastoral methods, especially in personal hand-to-hand work with inquirers.

The curriculum of this seminary was wisely laid out to meet the needs of the best educated men from college and university. Such men enjoy the course most, and get the most out of it. We find it not difficult, however, in our daily instruction to adapt the same course to the wants of other students who have not had the same collegiate advantages. The majority of the young men whom we receive and train for the ministry are of that class. And while on the one hand we endeavor to bring them up and keep them up to the highest standard of ministerial education attainable, on the other hand we appreciate their peculiar position and needs. Our course is flexible, and is easily adjusted to their special wants. The seminary is constantly on the watch for more effective methods of training, and particularly is enlarging its plans for a wider and more thorough study of the English Bible. We rejoice that such men hear the call of the Lord, and coming to the seminary even without academical discipline, can be made into such useful and honored workers for Him. With regard to this class of

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students, two facts will be of interest to the fathers and brethren in Council assembled. One is, our experience shows that many of our most effective pastors and evangelists come from this class of men. They come directly from the people and are not educated away from the people. The other is, that they soon recognize their intellectual needs, and getting into the spirit of study, work largely while here, and then plan for more extensive courses of education after leaving the seminary. In this way many of our graduates take a fourth year, here or elsewhere, or go to some college for a partial or even an entire course. Thus, of our last class, three are pursuing advanced studies at Andover and one at Bowdoin College. Some of our present undergraduates are already arranging for similar studies in the future.

It remains to be added that the missionary spirit among our students is sincere and strong. The seminary has sent many representatives into the foreign field, and doubtless is destined to raise up many more for the same work. The subject is in many ways kept before the classes, and their own Society of Inquiry, which is active and efficient, is a constant impulse in the same direction.

Our seminary will be represented at the Council by one of our Board of Trustees, who will doubtless add any further information that may be desired.

In behalf of the faculty,

JOHN S. SEWALL.

CHICAGO.[1]

PROF. H. M. SCOTT.

Chicago Seminary is planted at the very centre of the material and moral activities of our Republic. It stands where the old and the new meet. It hears all the demands of culture, science in religion, and development in everything; it must listen also with strained attention to the cries of men ready to perish, who want apostles, prophets, and teachers, with little Latin or no Latin at all, to labor for God, righteousness, and decency, in the vast regions beyond. We are beset behind by all the venerable traditions of Plymouth rock, of the sturdy Confessions of Westminster and

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Savoy, and of the dignified but somewhat slow-moving consuetudinary practice of our Congregational polity; but we are beset before by multitudes of men who had no grandfathers, who want a red-hot minister at once, and who are divided as to whether or not a saloon-keeper may become a member of the church.

Our lot is cast in a city which is largely foreign in its original factors. We have 100,000 born Germans, about 50,000 Scandinavians, 40,000 Bohemians, besides large numbers of Irish, Poles, Italians, and French. In the territory tributary to Chicago, the same mixed population forces itself upon our notice and claims our attention. Here is a blending of nationalities to be influenced, and influenced at once, by the harmonizing and free organizing spirit of our Congregational churches. Our American population, also, is shifting, mixed, coming from all parts of the country, and showing all denominations in new relations as the result of the change of habitat.

In such circumstances, we are often reminded that our seminary was made for the churches and not the churches for the seminary. We have been led to see that such an institution must be broader than many seminaries have hitherto been. We are pushed by the demands of our environment to become a kind of theological university, in which scientific courses, classical courses, and literary courses are represented by special courses for English students, regular courses for college graduates, and foreign courses for men of other tongues than ours. We may be led even to organize an institute for lay workers, unless Mr. Moody's Institute in Chicago supplies this demand.

Such a range of work requires a large and efficient staff of teachers; hence we employ twelve professors and instructors in these different departments of our work, for it should be clearly understood that these courses of study are all of the same length, three years, and are carried on, with rare exceptions in the senior class, entirely distinct from each other, so that the college man comes into no contact with the pious schoolmaster or lay worker, who has become a student in the special course.

I think we may safely say that, with all our practical aims, the work done in our regular course is fully abreast of that done in any other seminary of our polity in this country. In some departments, it seems to me, more is done. In Hebrew, a certain number of young men enter the seminary every year, under special

encouragement, able to begin reading the Hebrew Bible at once, for they have gone through the Hebrew grammar before coming to us. These men form an advanced class, occupy a correspondingly advanced position all through the seminary course, and so graduate, presumably, having greater attainments in Hebrew than the ordinary student who enters a theological seminary entirely ignorant of the language. In homiletics, President Fisk is such an enthusiast that he has an exercise a week in junior year, in topical plans; he has an exercise in middle year on expository and other preaching, while three more exercises, in senior year, lead into criticism of sermons, history of preaching, and such themes. Other seminaries, I understand, give much less time to the subject of preaching. I may say of church history, that, besides the regular work, which covers the whole history of the church, including history of doctrine and symbolics, in our historical society, a volunteer organization, young men have read with me, during the past six years, in Greek, most of the writings of the apostolic fathers, the "First Apology of Justin Martyr," the "Didache," and the "Canons of the First Four General Councils"; while in German we have read works like "The Life of Luther," Schleiermacher's "Monologen," Luther's "Tischreden," and Kirschner's "Church History." Some of the more ambitious students, by intercourse with the German commilitants, and by attending the lectures of Dr. Zimmermann, have got a fair working grasp of that language. One of our graduates, having used such advantages, has gone to a German university for special study, and will be able to follow the instruction there from the outset.

We have enrolled this year over one hundred and sixty students, of whom about sixty are in the regular course, so that, counting this course alone, our seminary comes next to Yale in the number of such men in attendance. There has been a steady increase in the number of college men entering our seminary, and we expect that increase to continue. Next September we will occupy our new Seminary Hall, a building which will comfortably accommodate one hundred and thirty students, affording them every convenience for their work, having parlors, class-rooms, bath-rooms, bowling alley, gymnasium, and "studies," heated by hot water, and arranged so that every room has direct light and air from the outer world. We can now, as never before, give a hearty invitation to graduates of Eastern colleges to come West, study theol-

ogy in Chicago, and grow up with the country, before they stop growing altogether.

We are especially thankful for what our seminary has been able to do in promoting Free Church principles among the Germans and Scandinavians of this country. We have sent out already a dozen young Germans to preach. One of them is now principal ofour German Seminary in Crete, Neb., a preparatory academy, in which young men can be trained for the German department in Chicago Seminary. Through our institution and the co-operation of the American Home Missionary Society, our German Congregational churches have increased, since we began the department, from twenty-two to over sixty. We dedicated two new church buildings for German Congregational churches in Chicago last month, the pastor of one being our German professor, the pastor of the other being one of our students.

We have graduated five Danes and Norwegians, who are at work among the thirteen Danish and Norwegian Congregational churches recently organized.

Over thirty Swedish students are in our seminary, while five have graduated after a four-years' course, and are at work in Massachusetts, Minnesota, Washington Territory, and Wisconsin; the one in Wisconsin is preaching to a Swedish church near Ripon, and also giving instruction in Hebrew in Ripon College. These young Swedes come partly from Congregational churches, but chiefly from the Free Swedish churches Educating all these men together in loving contact with English-speaking students will do much to lead to a closer brotherhood between the American Congregational churches and the Swedish Free Mission churches. If we can send out fifty or sixty well-trained Swedish pastors to labor in the three hundred Free Mission churches and stations, such men, seeing the essential oneness in spirit, polity, and aims of our churches and the Swedish Free Church, can do much to bring about a mutual recognition.

But such pioneer work is beset with difficulties. Prejudices must be overcome, dreams of literary ease must be disturbed, and the old battle of the Petrine and the Pauline parties be fought again, we trust in the spirit of John the Divine, for it is no easy thing to gain and keep the full confidence of brethren of another speech, trained in Lutheran churches, and, in their first love of Free Church principles, inclined to regard us, who have fought for

these things for nearly three centuries, as cold, formal, and only partially converted. Hence we bespeak the sympathy and support of all the churches in our difficult work.

In one thing we can all rejoice; that is in the deep, healthy spirit of devotion which I am glad to be able to report among the students in our seminary. They seem to be consecrated men. In their class prayer-meetings, in their daily morning meeting, in their missionary meeting, in their labors in city Sunday schools, in Farwell Hall work, in the Bohemian mission, in German and Swedish city missions, in Moody's Institute missions, in their own brotherhood, organized to sing and preach the gospel in revival services, — everywhere we are gladdened to see the enthusiasm, the missionary spirit of the young men.

Here among students from different colleges, and no college, from different lands, speaking different languages, prevails the uniting spirit of Pentecost, so that each one learns in his own tongue how best to declare the wonderful works of God.

HARTFORD.

Since the last meeting of the National Council, Hartford Seminary has passed through a noteworthy experience. Of the ten instructors composing its faculty in 1886, two full professors have been called to other fields of labor, two have died, and one instructor has been changed. In the spring of 1888, partly in consequence of these changes and partly under the pressure of the manifest need of our times, a readjustment of the organization and method of the seminary was effected. The office of president was revived, and Prof. Chester D. Hartranft, already eleven years connected with the institution, was elected thereto. His energetic and far-sighted administration has already been marked by decided progress in various directions. The central purpose has been to provide in every possible way the extended, balanced, and specialized ministerial discipline which the peculiar character of our present civilization demands, — a discipline in many points radically different from that required even twenty-five years ago. In pursuing this end, the faculty has been increased to twelve (five professors, three associate professors, two instructors, and two lecturers); the curriculum has been remodelled and much extended,

with a systematic distribution of subjects among six distinct but closely related departments; the standard of scholarship has been raised, and the methods of instruction made more efficient; a great variety of special and advanced courses has been provided; all courses have been opened to women on the same terms as to men; and an attempt is being made to meet the needs of Christian workers generally in our own neighborhood who are unable to pursue elaborate courses. The enrolment of students in actual attendance for 1887 was thirty-seven, for 1888 was forty-three, and for 1889 (thus far) is fifty-five.

The consolidation of purpose and enthusiasm among all the constituent bodies of the seminary — the Pastoral Union, the trustees, the alumni, the faculty, and the undergraduates — has been a special cause for thankfulness. The Spirit of God has been felt to be in our midst, working in manifold ways to build up and inspire our fraternity. The great purposes which the seminary, trusting to His guidance, is seeking to realize, may be thus stated: —

I. "The Bible holds a central position in our system. The course of study aims (1) to establish sound methods of *investigating* the Scriptures; (2) to train the power of *formulating* Scriptural truth; and (3) to indicate the way of *applying* that truth both to the facts of history and experience and to all problems of the present and the future. The Bible is minutely studied in its original languages; systems of faith and morals are inductively built up out of Biblical materials; every kind of practical question regarding individual and social life is studied in the light of Biblical revelation."

II. "Hence the seminary steadfastly presents God's thought and God's will as the supreme objects of all science and the supreme guides of all conduct. It is thus constrained to oppose all rationalistic and secularizing tendencies. Not only does it uphold 'theology, the queen of sciences,' but its chief purpose as an educational agency is the formation, under God, of personal religious character, devout and devoted, as the only basis for scholarship, conduct, and power. It believes that the Holy Spirit is as mighty to work everywhere among men now as ever, and that the surest channels for his working are a knowledge of the Word and a genuine consecration of heart."

III. Elaborate attention is given to the peculiar demands of

the time upon ministerial candidates, both as to scholarly equipment and as to practical discipline. "The course of instruction is remarkably unified, continuous, and thorough. The apparatus includes ample buildings, a library of 45,000 volumes, and suitable appliances for physical development. The habit of original investigation is diligently cultivated. Methods believed to be peculiarly effective are used in Hebrew and Greek, in history, in dogmatic theology and in practical theology. In the latter field not only is instruction given in theory, but extensive practical work is expected in preaching, in the methods of all varieties of evangelistic and charitable effort, and in personal Christian work among all classes of men. In consequence of its close alliance with various organizations in these fields, the seminary offers many advantages for specialized training to its students." The instruction, for example, in the field of public worship, particularly on its musical side, is perhaps unique.

Among the single points of system in which decided advance has been made, the following may be noted: (1) A vital unity of organization between the trustees, the alumni, and the faculty, all being represented in certain standing committees, the alumni being gathered into associations in the different States and the faculty being divided into working sections for weekly consultation and report to the faculty as a whole; (2) A definite system of grading instructors, with promotions at stated intervals; (3) A faculty club, meeting monthly; (4) Prize scholarships for both men and women for the best entrance examination in a comprehensive list of subjects; (5) Four prizes, not for special effort, but for success in the regular class-room work; (6) Systematic drill in the original use of sources and in similar work; (7) Lectures in connection with the regular curriculum by alumni who have become specialists; (8) A rigorous scheme for awarding degrees for exceptional scholarly attainments; (9) A large fund for providing standard books for graduating students; (10) A live students' association for the regulation of the details of student life; (11) An advisory committee of Hartford ladies for the assistance of women students; (12) A series of popular classes in various topics, treated independently of the regular curriculum, for citizens of Hartford and vicinity; (13) Several public lectures each year by members of the faculty.

In connection with this inspiriting development of energy and

method, it must also be said that the seminary is in great financial need. The steady diminution in the rates of interest during the last ten years has seriously crippled its resources, so that fully $200,000 are needed during the current year simply to maintain the efficiency of the present organization in meeting immediate, pressing demands, without considering possible extensions, however desirable. Efforts are being put forth to secure additional endowments and also funds for the temporary emergency. In these efforts the seminary desires the sympathy and prayers of all who feel with it the urgent call of the times for a vigorous and practical policy in the methods of ministerial education.

On behalf of the faculty,

WALDO S. PRATT,
Registrar.

OBERLIN.[1]

The chief improvement which has been made in Oberlin Theological Seminary during the three years which have elapsed since the last report to the National Council has been the introduction of the English course of two years for mature men who desire to enter the ministry but have not time or money for prolonged education. This course coincides with the ancient classical course of theological instruction in the departments of dogmatic and practical theology, but has for its distinctive feature the daily study of the English Bible.

The chief peculiarity of the course, when compared with various other special courses which have been established, is the method of instruction employed. The Bible is made a text-book in the same sense that an elementary history or psychology is a text-book. The students are called upon, for example, to recite the history as recorded in the gospels just as they would the history of the United States, giving the events mentioned, and with a near approximation to the language employed. Many important passages are learned by heart. The arguments of the epistles are learned just as the arguments of a geometry are, and then the different passages requiring it are interpreted carefully, with reference to the canons of interpretation, as is done in other Biblical courses.

The seminary esteemed itself very fortunate in being able to

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secure for this work a young pastor of the State and graduate of the seminary, Rev. E. I. Bosworth, who possessed the eminent teaching talent necessary to perform a task of this sort. The results of the work have shown that he is emphatically the right man in the right place. He has been favored by the class of young men who have been received to the course, selected as they have been from many applicants, and possessing, many of them, marked natural ability. They are in nowise naturally inferior to the men received through the ordinary channels of classical training.

The first class has now graduated from this course, and its six members have been immediately called to various forms of pastoral work. Three of them have been called to small churches in the immediate neighborhood, which have long been without regular pastoral service and could not obtain the services of a pastor who had been through the long and expensive course of training involved in the regular system; one is the assistant pastor of a Cleveland church; one is in an exceedingly difficult home missionary field; and one is engaged in a city missionary effort in a great city of the West.

Certain questions of a general denominational interest are connected with the establishment of such a course, on account of which the Council may wish to know the reasons for the seminary's action and the results of its experience. Does not the formation of a short course in a seminary tend to lower the standard of preparation for the ministry? We reply, No! The emergencies of the home missionary work upon the frontiers have already put men into the work of the ministry in large numbers who have had *no* theological training. The regular course of education has not supplied men fast enough for the demand, and this is the result. To introduce a short course, and send men out fitted for the frontier work as well as they can be in two years, is to *raise the standard* upon the missionary field. Again, can men of so different grades of mental advancement as the classical and English courses in the Oberlin plan be successfully educated in the same institution? Naturally, two such classes will not immediately adjust themselves to each other; but our experience testifies that they can come to an adjustment. In fact, there has been surprisingly little friction, and the result is more encouraging than could originally have been expected with much confidence. But will not the standard of instruction be so lowered to meet the wants of the new class that

the fully educated men will be forced to seek an education elsewhere? We submit that this question is wrongly put. It should be, Can persons of inferior education profit by a style of instruction originally designed for fully educated men? There is no intention of lowering the standard of instruction to meet the wants of the new students. They have their special professor to supplement and assist them here, and where they meet with the classical students in the same class, the question is whether *they* can profit by what is given them. The reply is to be gathered from experience, and the success of the class already graduated in understanding the doctrines of Christian theology and learning to preach proves that they can so profit. The fact that the classical students do not feel that their course has been made inferior to what it was before is evident from the fact that not a single classical student of the past year has left our seminary for any other. The general prosperity of the seminary and the success of the plan of combining two courses in it may be succinctly exhibited by the remark that, since the last report to this Council in 1886, the number of classical students has risen from 37 to 46, the English course from 0 to 40, and the seminary as a whole from 50 to 95.

The seminary reported at the last meeting of the Council the rearrangement of the studies upon the elective system. The plan has been carried out exactly as was originally proposed, and the seminary is now prepared to give some account of the workings of the system. Many circumstances have conspired, no doubt, to raise the standard of scholarship in the seminary in the past three years, but the elective system has certainly afforded as much stimulus in this direction here as in other institutions not theological in their character. Perhaps the best view of the workings of the system can be obtained by detailed statements as to one or two departments of study. We select those of Hebrew and church history, inasmuch as Hebrew was made entirely elective, a circumstance which excited the animadversion of some, and the history was very largely extended, partly for the purpose of affording a real alternative to the Hebrew. In the department of history, of the thirty-seven students who have pursued full courses with us and graduated, and whose cases thus come properly into consideration in the period now under review (1886–89), eight have taken no elective course; seven have taken one elective course; seven

have taken two; four have taken three; six have taken four; four have taken five; and one has taken six.

To note some of the particular cases: Mr. A, who has taken the six courses, has had, beside the course in external history, New England theology, forty-five hours; two courses in history of doctrine, one hundred and twenty hours; modern German theology, forty-five hours; a "seminary" course of seventy hours; and the system of the church of Rome, twenty hours: in all four hundred and thirty hours of church history. It is safe to say that such a course of class-room instruction was never taken in a Congregational seminary before, and is impossible upon any system of required studies. This point the system has gained. The question will undoubtedly immediately arise whether the gain in history has not been purchased at the expense of some other department. True, no Hebrew was taken by this student; but every other department received its full share of attention. It is probable that he would have made an indifferent Hebrew scholar; not attempting that, he has sought to profit to the full by another department in which he could obtain a large success. In the same way, Mr. B, who did elect two terms of Hebrew, has taken three hundred hours of history; Mr. C, who elected three terms of Hebrew, three hundred and forty-two; Mr. D, who took five terms of Hebrew, three hundred and thirty; and Mr. F, who did fine work in Hebrew two terms, took three hundred and seventy hours of history.

The experience in the department of Hebrew may be summed up in the following sentences: The experiment has been vitiated by the prolonged illness of the professor in the fall of 1887, which prevented the offering of the advanced Hebrew (prophets) during that year. This affected two classes. Of the thirty-four men who have received B. D. during the last three years, ten wholly omitted Hebrew. Six took exactly what was required in the old course. Nine took more (from one to three and one half terms each), in the aggregate thirteen and one half terms. Nine took less (from one half to one and one half each), aggregating nine and one half less than would have been taken under the requirement. The majority of those who took Hebrew took in addition a term in Old Testament theology, which was given under the old system. All of those who omitted Hebrew took Old Testament theology or Old Testament criticism, generally both. Of the

students now in the classical course, forty-one have elected some Hebrew, and five have not yet elected any. Of these, one is a senior, one a middler, three have just entered.

It may be said that ten out of thirty-four students is a large number to omit Hebrew, but it would have been just as large had their Hebrew been merely nominal. It will be noted that there was more disposition to take advantage of the freedom granted in respect to Hebrew formerly than there is now. The result of the new system in quickening the interest of the classes and increasing the value of their work cannot easily be over-estimated; and it is in no small degree due to this general effect of the system that the election of Hebrew is now nearly universal.

In brief, then, as seen in the two departments compared, the system has worked well without the realization of the dangers which were supposed by some to be involved in it.

With the introduction of the elective system is intimately connected improvement in pedagogical methods. The seminary has more and more set before itself the problem of teaching its subjects in such a manner as to secure results from the students. Many of those methods which have been introduced into the most successful colleges and universities, but which theological seminaries have seemed to disdain to employ, have been introduced with gratifying results. We may mention, among others, the "seminary," as it is called, which was first introduced in the teaching of history, but which has now been begun in the departments of exegesis. At the same time the standard of admission and graduation has been raised.

In conclusion suffer me to call the attention of the Council to the great and pressing needs of this seminary. An endowment for its library and several of its professorial chairs, beneficiary funds for the help of needy students, and necessary improvements in its building call loudly upon the benevolent for their assistance. Our Western seminaries, which face the home missionary field as no others, and which must mould largely the character of the Congregationalism in the West, should be equipped with all the strength and appliances which we give to our oldest and best institutions.

For the faculty,

FRANK H. FOSTER.

YALE.[1]

Yale College — or Yale University, as it is now — has never forgotten that among the motives which led to its foundation, the foremost was a profound sense of the importance of an educated and learned ministry. This universal conviction of our Puritan ancestors was partly owing to their knowledge of the dire evils that England had suffered from an ignorant and untrained clergy. At Yale, after the appointment of a professor of divinity, in 1755, and probably from the very first establishment of the college at the beginning of the century, there had been a class of resident graduates who were pursuing theological studies in preparation for the pulpit. The rise of the Divinity School, as a distinct department, in 1822, was declared to be only the expansion of provisions which had always existed in the college for the education of ministers. The danger which attends the placing of poorly educated persons in the high position of teachers in the church, guides of the flock, and leaders in ecclesiastical affairs, has not diminished with the lapse of time. Superstition, fanaticism, and a wild growth of eccentric opinions are the harvest to be looked for unless the natural consequences of such a practice are somehow counteracted. This is the case, to a considerable extent, under ecclesiastical systems where there is a division of the ministry into ranks and orders, so that the less qualified are subordinate to more disciplined and better instructed superiors. No such remedy for incapacity and defective education is provided under Congregationalism, where each pastor is a bishop and all ministers stand on a footing of equality. The statement is sometimes heard that thoroughly educated ministers are, by reason of their culture, cut off from close access to common people, and lack the ability to attract and to influence them. This idea is falsified by the history of the Church in all the past. It is the trained and cultured ministry in every age who, as a rule, have had most power with the humbler classes, and it is they who have, as a rule, led in great revivals of religion. The Apostle Paul, Augustine, Luther, Zwingli, Knox, Latimer, Wesley, Whitefield, are examples that are at once recollected. A long catalogue of like instances might be easily produced. The truth is that no man is so acceptable to what may be termed the lower classes in society as the man of refinement and education, provided he has a kind, sympathetic Christian heart and is

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devoted to doing good. There is no greater mistake than to imagine that roughness or vulgarity, or the presence of a slender stock of knowledge, is a passport to the confidence and respect of unlettered people.

Impressed with these views, and bearing in mind the purpose for which Yale University was established, we have not felt it advisable at New Haven to open a short path into the ministry by an abridged curriculum, or to dispense with the required study of the original languages of the Holy Scriptures which it is the office of the minister to interpret. At the same time we are not blind to the perplexing problem which is thrust upon us in the call for a larger number of ministers than the seminaries seem competent to furnish; and we are not disposed to sit in judgment on others who deem it expedient, in view of the necessities of the case, to introduce into the ministry a class of young men whose qualifications fall below the standard on which our churches in past times have insisted.

The term of study in the Yale Divinity School covers the interval from the beginning of the academical year to the third Wednesday in May, with the exception of a short recess in the Christmas holidays. The months of the long summer vacation are devoted by a large number of our students to missionary labor, either in weak parishes in the older States or in new settlements in the West. They are scattered from the eastern borders of Maine to the neighborhood of the Pacific. Apart from the good they may do to others, the experience thus acquired proves to be of great advantage to them. The reports which they bring back from their summer fields are often in a high degree gratifying and inspiring.

The total number of students in the school in the past year was 133. The number is now somewhat larger. Seventy-four students entered the seminary at the beginning of the present term, of whom 42 entered the junior class, and 32 the advanced classes. There are now 42 seniors, 46 in the middle class, 42 juniors, 7 members of the graduate class, and 3 resident graduates, making in all 140.

The course of instruction has undergone no essential variation. An important change in these later years, when compared with the former time, is the greater emphasis which is laid on Biblical studies. Due prominence is still given to the department of dogmatic theology, but this branch no longer absorbs attention to the

neglect of the other departments of the course. The recent addition of Biblical theology to the previous list of studies is not without a marked influence in promoting the investigation of the Scriptures. But we deprecate the tendency to enlarge the curriculum in theological schools by the introduction of branches not directly conducive to the outfit of the minister for his work as preacher and pastor.

Another change in recent years is the larger amount of personal investigation, or "original work" (with the composition of theses), which is done, under the direction of the faculty, by the students for themselves.

During the past year a large part of the students in the Yale Seminary have been engaged in a work of home evangelization in the city of New Haven. They have embarked in this enterprise with much ardor, and with encouragement from the resident pastors. The following is a summary statement, furnished by one of the leaders in the work, of what he and his associates have accomplished : —

"A religious canvass of the ten principal wards of New Haven was made by the students in the seminary during the fall term of 1888. Sixty-nine students participated in the work. The total number of calls made was 8,972 ; the number of persons visited, 26,823. Roman Catholics and Hebrews were not included in the canvass. Twelve hundred and sixty-eight families and 4,318 persons were found to be non-attendants at church. The percentage of non-attendants in the various wards varied from 3 per cent to 24 per cent, the average being 16 per cent.

"The results of the canvass were referred to the churches to be utilized by them. The students and pastors were brought into closer relations, many of the students engaging in pastoral work under the supervision of the pastors.

"Plans have been made for more systematic and aggressive work in the missions and churches of the city during the coming year. Meetings of the students will be held for the discussion of methods of work and of various social and religious problems."

It was in 1828 that the association of young men known as "The Illinois Band" was formed in the Yale Seminary by Theron Baldwin, Julian M. Sturtevant, Asa Turner, and others. "Its formation," says the late Dr. Sturtevant, "was an era in home missions, in that State and in the West, in their relations both to evangelization and to liberal learning; and very many of the

greatest and best things which have since been done for the cause are little more than carrying out the conception upon which that association was formed." Illinois college was "a child of this association." Within three years "the first three Congregational churches of the State were organized, when there were no Congregational churches within a distance of five hundred miles." The spirit of home missionary enterprise, which had this beginning in the Yale Seminary, has always been kept up. Nor has there ever been wanting a warm interest in the foreign work. Especially of late, in consequence of the presence at New Haven of so many students from Japan, attention has been turned in a more than usual degree to that country in the present critical epoch of its history. It surely cannot be wrong to express the hope that the difficulties which have arisen of late, in connection with the administration of the American Board, may speedily be brought to an end, in a way satisfactory to reasonable and charitable Christians of all parties, and that an unimpeded path may always be open for qualified young men of a truly evangelical spirit to carry the blessings of the gospel to the nations destitute of them.

GEORGE P. FISHER.

REPORT OF THE COMMITTEE ON THEOLOGICAL SEMINARIES.[1]

The point of special interest in the reports of the theological seminaries presented to us is their evident purpose to adapt themselves to the growing conditions of the age. Whether we have too many, we will not say, although the number is not less than nine, at Bangor, Andover, Hartford, New Haven, Oberlin, Chicago, Washington, Talladega, and Oakland, with Yankton and Nashville likely to be added. These may all be needed, but their number compels them, by a generous rivalry, to provide the best advantages for the students whom they would attract. The following points deserve special attention: —

The old curriculum is being modified by the introduction of elective studies. This is excellent, and we are not prepared to say what limit should be put to this tendency. Men of the age of theological students cannot all be put in the same mould of train-

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ing. There are some young men, suitable candidates for the ministry, especially in needy missionary fields or evangelistic service, who can employ their time to more advantage in studying the English Bible, together with church history or homiletics, than to spend years of time in acquiring a new, even though a sacred, language which they will never use. On the other hand, the ministry needs those who shall be exegetical experts, or who can be of most service by giving their main attention to such a mastery of the Hebrew and Greek as will be of better use to most of their fellows. Connected with this development of special studies is the introduction of the admirable Seminär method, which directs the student to lines of definite research under the individual instruction of the professors. We greatly rejoice to see that these new advantages are given to our young men.

Next to this we observe that there is an effort for specific courses of instruction for those who expect to engage in work with a special class of people. Those who will work among the Germans or the Swedes must have instruction by those who speak their language and understand those people. This has been admirably brought before us, and is occupying general attention. We find no fault with these special courses, some of them purely English, and open in one case to women as well as men. Our seminaries must do the work of training wanted, whether it involve a change of methods or not. The field is large and the work exigent, and the men must be had with the best training possible, and then left to find their level.

The attention given to the relations of the church to the problems of society — of poverty and wealth — is new, and has hardly yet found its normal place. Political economy is a science that has not yet finally formed itself, and it is not necessary for us to say more than that the ministry must be trained to be interested in the people, and to know their cries. Sympathy is the most important and Christian thing, and with that right methods will be found out.

We are inclined to think that the most prevailing shortcomings of our seminaries are now in the line of that training which shall give them command of voice and bearing as public speakers, or ease and understanding in evangelistic work. These two things are not unallied. We do not refer so much to the rhetoric or logic of the sermon as we do to elocution and platform power on the one hand, which pastors and evangelists must possess, and, on the

other, to masters of methods in the inquiry-room and in the direct work of seeking the conversion of souls. A well-trained pastor or evangelist must be able to give something more than a conventional answer to the question, "What must I do to be saved?" He needs the benefit of the experience of many older men. We rejoice to see that in so many of our seminaries our young men are thrust into this work, in connection with city churches and Young Men's Christian Associations, but we desire that they shall have full instruction in the methods of evangelism, as well as that they shall be put in the way of acquiring empiric knowledge.

We deeply regret that so small a number of our young men have gone from our seminaries into the foreign missionary work. We do not discover that there is any decay of the missionary spirit, and we cannot conclude our duty without expressing the hope that it may not be long before the sympathies of our theological seminaries shall again be directed into this most important, fruitful, and Christly channel through which the consecrated enthusiasm of the church can flow.

WILLIAM HAYES WARD.
JAS. W. COOPER.
JOS. E. ROY.

THE NEED AND THE IMPORTANCE OF AN INCREASE IN THE SUPPLY OF MINISTERS.[1]

BY REV. PROF. HUGH M. SCOTT, OF CHICAGO, ILL.

Fathers and Brethren. — There is great need of more ministers to preach the gospel. There is still greater need of more well-qualified ministers, men able to declare the whole counsel of God. This need is greatest in the rapidly growing West and in the newer parts of the country; but it is felt also in the East, where heroic men must preach to stationary or diminishing churches, and face the possibility of converting French Canadians or American Irishmen to the purer faith which we hold. The first impulse is to occupy the wide fields in the West with churches of the Puritan belief and ministers of the traditional Congregational efficiency; but the next impulse is to consider the possibility that New England might fall a prey to foreign invasion, and be lost to the Pilgrim faith and free apostolic usage. The question of a full supply of the right kind of ministers lies very near the heart of our anxiety about both West and East. It touches all our churches. It is part of the vital problem of home missions. It must be satisfactorily answered before foreign missions can become more than a theory of world-wide benevolence. McCheyne used to say that a word to a minister was as good as a word to a thousand other men; so it may well be urged that an effective word spoken about more ministers is worth a thousand about revivals or missions or any other form of work. For what is work without a workman? In an important sense it is true that the weakest theological seminary, sending out two or three well-trained preachers a year, is of more importance than the largest and most active church in our connection. The finding of the right men and their right education for the ministry of the Word is a more weighty matter for prayer and study than anything that can ordinarily come before any of the great societies of our churches. It is a theme well worthy the consideration of the National Council. Scarcity of ministers is no new thing. The Prophet Amos foretold days when there should be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the

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Lord." He continues: "And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." The result of this lack of the word of the Lord was that men and women should "fall and never rise up again." This is an old evil, this lack of religious teachers, lack of the right kind of religious teachers.

More than once did our Saviour refer to it in tenderest words of sympathy and counsel. He saw the multitudes fainting and scattered, as sheep having no shepherd, and said to his disciples, twelve of them, "The harvest truly is plenteous, but the laborers are few."

Paul repeated the same sad observation, as he looked out upon the widening field of the Gentile world. "How shall they hear," he asks, "without a preacher?", and "How shall they preach except they be sent?"

An apostolic church with an apostolic ministry always has had, and perhaps always will have, a deficiency in the supply of ministers. The field which such a church sees is so wide, and the labors and self-denial which it imposes upon its laborers, so great, that the cry for more men is not easily answered.

In the early days of this century there was an urgent call for more ministers in this country. In 1846, the American Home Missionary Society made a special appeal for eleven men for Ohio, fourteen for Indiana, thirteen for Michigan, eleven for Wisconsin, sixteen for Illinois, and ten for Iowa. Nearly one hundred men in all were asked for. All that need we have inherited, but in fivefold intensity. Fifty thousand people moved last year into Northern Michigan, who must be followed with preachers of the gospel. Similar movements are going on throughout the whole West.

Dr. Hamilton has told us of the cry for more ministers seventy years ago, when there were six million five hundred thousand people in the land, of whom two millions were said to be without proper pastoral care, and Harvard and Yale students were turning away from the ministry. The feeling of that need comes to us with accumulative intensity, for we stand in the midst of ten times as many people; and in view of the fact that the population has grown so heterogeneous in character,—German, Scandinavian, Bohemian, Pole, Irish, Italian, African,—the need of suitable teachers of religion has become, perhaps, ten times as great. It certainly is no subject for consolation now to say that there always has been a scarcity of ministers. There has always been a scarcity of virtue

and of every lovely thing. But we believe in growth, in Christian development, and if our holy religion is to cover the earth, we must plan and pray for larger things than we have yet attained unto.

This scarcity of ministers is somewhat intensified by denominational rivalry, which puts half a dozen preachers in small towns to do the work of two or three.

Prof. Craig, of the McCormick Seminary, wrote me that he was told of over seventy fields in Ohio, in towns of twelve hundred people and under, over-supplied with English-speaking ministers, and which the Presbyterians should abandon in favor of some other church. Dr. Craig thinks there are between four hundred and five hundred fields in the West which the Presbyterians should surrender, for the general good, to some other church. He estimates that if the four denominations — Congregationalists, Presbyterians, Baptists, and Methodists — would co-operate in the distribution of men, fifteen hundred ministers could be set free from over-supplied fields to be employed in the destitute regions beyond.

There is no doubt but a serious waste of men is incurred in the methods here referred to; and yet the question cannot be regarded wholly from a statistical point of view. Other considerations enter in which still leave legitimate room for a large increase in the right kind of ministers. Dr. Craig says that a series of articles appeared in "The Interior" recently on this subject, in which most of the writers said that it was a condition, and not a theory, that they had to deal with: they held it to be impracticable, as long as denominations exist, very materially to diminish the working force in the present fields.

The different churches meet different wants among the people, and make prominent different elements of life and belief. Dr. Robbins, one of the Andover band to Iowa, told us that the Congregational church has a mission, and that every place that is destitute of such an agency for good should be supplied with it. One good old brother in Dakota, a home missionary, declares our church to be the true representative of liberty and Christian brotherhood, and as such it should be planted in every town and village in the land. But without going, perhaps, so far in our estimate of our own church, we can well believe that we have a work to do that cannot be done so well by others. General Missionary Bross, of Nebraska, says, "There are many whom Methodists, Baptists, and others cannot reach."

Then, our Congregational polity is certainly the least denominational of the evangelical systems, and it can well be pleaded that by making this free church confederation strong, by spreading this solvent far and wide among the more crystallized forms of Methodism, Episcopacy, and Lutheranism, we are best preparing the way for the vital organic union of Christendom, which, we believe, must come by the modern application of the primitive principles of apostolic Congregationalism. The best way to lead other churches towards our more liberal position, and then, perhaps, be all led into a still larger liberality, that of the true catholic church, is, in the mean time, to strengthen ourselves, and be ready to lead when God bids us to go forward. Southern Illinois has been quoted recently as a field needing our Congregational solvent. Evangelist Purdue says: —

"In nearly all the country places, the preaching — when they have any preaching at all — is of the poorest type. The preachers are illiterate, and often absolutely ignorant and superstitious. They usually farm for a living, and preach for nothing — a fair equivalent for the work done. The churches that do exist are formal and lifeless. Let me read you a description in a letter written to me by a prominent minister in one of these churches: —

"'I am interested in the work which you and your co-laborers are doing. I believe it is just what this part of the country needs. The various denominations have organizations in this country, but how little of the large, aggressive spirit of the gospel is evinced by any of them! Indeed, we are sinking. I do not mean that the —— is sinking; I mean that all the churches in this region, —— included, are sinking. What, as a whole, are we doing? Stirring ourselves for missions? No; only a few think of it. Living the gospel so as to draw the world to Christ? No; we repel thinking men; and if we get men into the church, we ruin them by our examples of selfishness and laziness. The churches of this region, as a rule, are dead bodies.

"'What is the cause? I answer, ignorance, narrow-mindedness, and lifeless creeds. What is the remedy? The ——, ——, ——, ——, or any church now here cannot deliver us from this state of affairs. 1. Because these all have formal creeds which contain that which fosters division and strife. 2. Because there is a large element, an influential factor, that will oppose all change.

"'My hope is in some new and aggressive church, — I mean

one new to the people here, — with a creed that covers only the common and essential ground, and that makes missions its watchword. I have long been thinking that we need nothing of human instrumentality so much as Congregational ministers to organize churches all over this part of the State. I suppose you think this a strange declaration from one in my position. I can but say it; I believe it. I am a ——, but I see how the cause of Christ stands all over this region. I know there must be a new impulse put into this work, or the cause and the people must suffer. So I am rejoiced at the success of your work, and pray God that it may be greater in the future.'"

Mr. Morley has told us recently of three such "solvent" churches just organized in Minnesota, one of them uniting in its free brotherhood eleven different denominations and two different nationalities.

Meantime, we are making every effort to carry out our mission with the fullest recognition of the rights and privileges of sister churches. We are ready to co-operate with any other denomination to the fullest extent; but, as Rev. Mr. Bradley, of Yankton, says, "the Methodists, Baptists, and Episcopalians are prevented by their theories of the church from practising interdenominational comity." With the Presbyterians, however, we are able to work together so harmoniously that very few men are wasted in the newer fields. The American Home Missionary Society tells us that since 1874 we have so co-operated with the Presbyterians that in Michigan, of one hundred and sixty-two churches receiving home missionary aid, in towns of five thousand people and under, only one is in a town with a Presbyterian church also receiving home missionary aid. In Minnesota we have only one such church among one hundred and eighteen home missionary churches. In the farther West, where the land is being mapped out for future filling up, things are not quite so favorable; yet we have only ten such churches among one hundred and twenty-two home missionary churches in Nebraska, and "in every case ours was the first planted." In Kansas, there are twelve such churches. "Of the forty new churches planted in South Dakota by us since Jan. 1, 1887, all but half a dozen were placed where there were no other evangelical churches; and these few exceptions were churches organized among Scandinavians or Germans, who needed preaching in their own tongue."

Through such considerations and modifications as these did the

conference of home missionary superintendents of the West, with the Faculty of Chicago Theological Seminary, held in October, 1888, and the conference of the same superintendents, a little later, with the Faculty and college presidents, and leading pastors of the West and Northwest, proceed to hear reports from the field respecting the actually felt need of more ministers and better ministers for the work to which our churches are called. Four days were spent in prayer and study of this great question. Statements were made in behalf of North and South Dakota, Nebraska, Iowa, Kansas, Colorado, Minnesota, Wisconsin, Michigan. Indiana, Illinois, Missouri, and of the work among the Germans and Scandinavians. The estimate of the men needed for effective work in this territory, exclusive of work among the foreigners, was two hundred and ten ministers a year for the next five years. To meet this demand, of part of the West alone, all our seminaries graduate about one hundred men a year. There has been a little gain in the number of graduates in recent years, but very little. Between 1877 and 1887, the average number graduated was eighty-nine a year; in 1887 it was one hundred and two. But it was reported that the average death rate of our pastors for five years past had been seventy-seven, while the average gain of pastors had been only seventy-one, showing that at least eighteen of the eighty-nine graduates do not enter our ministry, and that the dead pastors exceed the living by six per annum. But from these seventy-one graduates who reach the ministry must be deducted those who go as foreign missionaries, secretaries, editors, professors, etc., leaving probably not much more than sixty men for the active pastorate at home each year. And two hundred and ten are asked for part of the West alone! In this period of five years, the number of ministers actually grew less, while in the same time the churches increased by eighty-six a year. In other words, we are gathering and organizing churches about twice as fast as we can train pastors for them. According to the Year-Book of 1888, we have one thousand one hundred and eighty-four churches out of four thousand four hundred and four without pastors.

How this problem of one man for two churches appears to home missionary superintendents was brought out in great variety of detail at the conferences referred to.

The superintendent of Colorado wrote twelve hundred letters to seminaries and ministers seeking help. He got in response seven-

teen ministers, but only one came from a seminary, for permanent work. He remarked, "They had rather go to Japan than to Colorado." He pleads for ten missionaries for one county alone, which has not a preacher in it.

General Missionary Bross, of Northern Nebraska, reported only one man got from New England, and he was caught while on the ground.

Supt. Maile, of Nebraska, reported thirty-one of one hundred and sixty-eight churches in his State as pastorless. He needs twenty more ministers a year.

North Dakota calls for twelve additional men each year. Supt. Simmons visited the seminaries from Chicago to New Haven, and got but one man for his field. He turned to the Canada Methodist Church and got some good workers from that source.

Supt. Wiard, of South Dakota, said he received no men from the East. Fifty Congregational churches should be founded at once in his State, each of which, he assured us, would have at least one hundred people properly belonging to it. There are fields that have no churches and no preaching, except, perhaps, from some Methodist itinerant. Rev. D. T. Bradley, of Yankton, says, that if the men and the means were at hand, there are a hundred profitable fields in South Dakota into which we could put ministers, places where the gospel is not preached at all.

The superintendent of Kansas reported one hundred and forty-eight home missionary churches out of a total of two hundred and fourteen. Twenty-four churches are unsupplied with pastors, of which twenty are ready for men at once. We ought, he thinks, to plant twenty churches a year for the next five years, to keep pace with the growth of population in Kansas. He procured only five men last year from the seminaries.

The superintendent of Iowa tells a similar tale. He got five preachers last year from the seminaries, — two from Chicago, two from New Haven, and one from Bangor. He said that he "almost never" got a minister from New England. Iowa needs one hundred men, instead of the twenty spoken of at the first conference, to carry on the work as it ought to be prosecuted. There are one hundred and seventy ministers in Iowa now to serve two hundred and sixty-five Congregational churches.

Supt. Morley, of Minnesota, said that he got an occasional minister from the East, but that it was impossible to get such a

man for a small field. The seminaries afford him an average of three and two sevenths men annually. He requires twenty-one more ministers every year.

Illinois has forty-six churches without pastors, twenty-six of which are asking for ministers. One hundred more men are needed to overtake the work that should be undertaken. The right sort of ministers, Secretary Tompkins assures us, would have self-supporting churches in these places within a year.

Supt. Warren, of California, writes that there are one hundred and twenty places in that State of one hundred to five hundred people each, where no religious services are held by any denomination. Ten Congregational churches there are without pastors, and seven new churches could be organized at once if men and money were in sight.

In Oregon and Washington Territory, thirty-one of our churches are calling in vain for pastors.

Supt. Montgomery said he had four fields asking for Norwegian preachers, but he had no man to send to them.

And Supt. Eversz told us that he did not know of one German American who had gone willingly into our German Congregational work. The demands and the attractions of the English field took the young men, educated in American seminaries, away from their own countrymen. Supt. Warren, of Michigan, reported one hundred and fifty-eight thousand born Germans in that State, or counting their children, three hundred thousand; and we have so far done nothing among them.

We have about sixty German Congregational churches to supply with preachers, and there are fully three hundred free Scandinavian churches and missions, whose chief source of educated pastors is our Chicago Seminary. For this foreign population, some of which has doubled and trebled within ten years, we need at least thirty more ministers a year.

Thus, including these Western States, California, Oregon, etc., not represented at our conferences, and adding the men needed for work among our foreign population, we reach a demand for about three hundred more ministers a year; and all our seminaries give at most one hundred men per annum, and a good per cent of these do not enter the pastorate. These figures are appalling, and might well provoke a questioning of their accuracy (so *The Congregationalist*, in speaking of the first conference, remarked, "after

making due allowance," in reference to the great need of men). But on this point the superintendents were very decided, and from the heights and depths of their experience declared they knew whereof they affirmed. They resented with a very brotherly but very outspoken unanimity the implication of the remark, and yet the superintendents declared that, far from exaggerating the need, they had in all cases discounted the actual requirements of their fields. If now and then a minister applied for work and could not be given a place at once, it was because such a place as he wanted was not then at the superintendent's disposal. There is never any lack of fields for men who are able to take hold of plenty of people and let other things be added unto these.

At the second conference on the need of ministers, some one spoke of the bright outlook for more men for the foreign field, owing to the great revival of interest recently in this subject among college students. But Dr. Humphrey told us that the prospect of a large increase to our missionaries from this source is not encouraging. Dividing the two thousand pledged to foreign missionary work among twenty denominations and over a four-years' course, would give us twenty-five a year, or, at a liberal estimate, at most fifty Congregational men and women. Of these, perhaps ten to fifteen, he thinks, may become foreign missionaries, though a missionary himself has estimated that only about three per cent of all will reach heathen lands. But the American Board wants fifty ordained missionaries, with their wives, for work in heathen lands this year, and they expect to need that number annually right along. Add these fifty to the three hundred, and add fifty more for work in the Middle States, the South, and New England, and we have a total of at least four hundred ministers a year asked for by the men on the field; while we educate for the pastorate less than one hundred a year.

It is no comfort to hear that other denominations are, as Supt. Wiard said, "in the same fix that we are." The German churches of America are making earnest appeals to the Fatherland to receive ministers for the multitudes of Germans without religious teaching in this country. And the Presbyterian Church, North, at the last General Assembly, reported five hundred and ten vacant pulpits in the Synods of New York, Pennsylvania, Ohio, Indiana, and Michgan, and twelve hundred and four vacant in the whole church. But such statements go to corroborate the reports and estimates of our own men.

Great lack of ministers, — that was the first thing made prominent by those home missionary superintendents. Another thing which they made just as prominent was the crying need of more well-educated and thoroughly qualified men.

It is sad to see no man at all in a ripe harvest field. To see a destructive, helpless man in such a field is heartrending.

Supt. Sanders, of Colorado, said that the only man for a mining camp is a thoroughly consecrated, active minister. There are ministers who might quietly steer a sober New England church while the regular deacons rowed and the congregation sat still in the bottom of Peter's boat, who could not very readily gather the raw material of a frontier town into shape, and consecrate it to be a church of Christ in the wilderness.

General Missionary Bross described too many of the later preachers in the new West as "goodish, but incapable men," — a great contrast to the Andover band that went to Iowa so long ago, and who have left their impress upon that State. He said that the churches of Nebraska have issued a circular on the lack of ministers, and good ministers, in that part of the country. True, well-trained men are greatly needed just now. He continued, "Give us suitable men, and the question of means will take care of itself."

Supt. Wiard told us that of thirty-one men recently settled in South Dakota, only one came from our theological seminaries. He then said, "Give me suitable men, and I'd make South Dakota take care of itself, and not depend on New England for aid."

Supt. Broad, of Kansas, says that fifteen of the men he asks for should be thoroughly trained.

Rev. Mr. Merriam, of Grand Rapids, Mich., estimated that the average number of ministers now is about the same as it was years ago; but the new and deplorable element in the matter is that the number of college men in the ministry has so declined, and the lack has been made up by non-college men, or men brought in from other churches. Of the one hundred and ninety-three pastors in Michigan churches, forty-one are non-college men. Of seventy-four men in missionary fields in Iowa, only twenty are seminary graduates. Minnesota has seventy-two graduates among one hundred and eleven ministers.

Taking the whole territory represented by the home missionary superintendents at the conferences, it was found that three hundred and thirty-five of the ministers in those fields had not had a

full course in any American theological seminary. It was found further that two hundred and thirty-five of the ministers in this territory would naturally drop out of service, if we had a proper supply of efficient men to undertake the work. Most of these incapable ministers are found among those who had the incomplete training. It was reported that some years half the new ministers put into the field are men who never attended college. These facts are the more to be deplored in view of the fact that the percentage of Christian men in our colleges is greater now than ever before. According to Dr. Thwing's estimate (*The Independent*, June 6, 1889), the number of college men entering the ministry from the eight colleges, Amherst, Bowdoin, Dartmouth, Harvard, Middlebury, University of Vermont, Williams, and Yale, during the first half of this century, ran, according to decades, as follows: —

First decade	30 per cent.
Second "	35 "
Third "	27 "
Fourth "	20 "
Fifth "	18 "

The number of college graduates in theological seminaries in 1887 was only two more than it was in 1873, though the number of men in college had considerably increased, and the number of Congregational churches had increased in the same time by eleven hundred. Mr. L. D. Wishart, college secretary of the Young Men's Christian Association, calculates that there are fifty thousand young men in the Protestant colleges in the United States and Canada, of whom nearly one half are professing Christians. There are, he says, about three thousand men in one hundred theological seminaries; from which he estimates that only one in seven or eight Christian students enters the ministry. But in this connection it must be remembered that not a few of the students in these one hundred theological seminaries are not college men; for example, Rev. W. B. Williams, of Charlotte, Mich., says that only two of nineteen students in the Unitarian Seminary at Meadsville, Pa., are college graduates. Taking this fact into account, it is likely that less than ten per cent of the Christian students in our Christian colleges turn towards the work of the ministry. Including normal schools and similar institutions, Mr. Wishart finds

one hundred and fifty thousand young men studying in one thousand different places of learning, only three thousand of whom, or two per cent of the whole, study for the ministry: and from this number in seminaries must be deducted the non-college men. That is a sad showing side by side with the statement that there are fifteen thousand medical students in the schools, and three thousand law students in fifty law schools, not to speak of the thousands studying in lawyers' offices. Secretary Gardiner, of the Educational Society, says that about two hundred (191) men enter our ministry a year: the seminaries graduate one hundred: therefore only one half our ministers are thoroughly and Congregationally trained.

Besides this sinking in the grade of intelligence of our pastors, another element in the inefficiency of our ministry, which was emphasized at the conferences in Chicago, was the necessary employment of men picked up here and there from other denominations.

It was urged that such preachers do not promote a wholesome denominational life, do not like to attend meetings of councils and associations, perhaps because of unpleasant recollections of Methodist conferences or presbyteries, and they are inclined, in their new liberty, to run towards Independency and its attendant weakness. They are not intelligent and active in using our own Sunday-school and other literature. Cases were referred to in which ministers of such origin had changed the current religious reading of the parish from a sound and evangelical to a liberalizing and rationalistic sort. And when they do meet in conference with the brethren, it was said that not infrequently they seem inclined to take the "off side" in discussions.

Of eighty-one ministers in Nebraska only twenty-eight are regular Congregational ministers, of whom, if I understand Supt Maile correctly, twenty-four have already left or are leaving the State. Among these incoming brethren were three Presbyterians, one Baptist, eleven English Methodists, two English Wesleyan Methodists, three Methodist Episcopalians, two United Brethren. It is almost impossible in the free, sometimes loose working of our Congregational system to have such aggregations of heterogeneous ministerial material without a considerable mixture of wood, hay, and stubble. Such a drag-net as some of our associations seem forced to become must catch a good deal of drift-wood, and get

men for our churches that "are despised" and "are not" in other denominations. Of course this is not true in all cases or in all places; but it is often enough true to make it a source of weakness to our growing work. One superintendent said it was most pitiful to see such incompetent men going from place to place leaving divided and weakened churches in their path. He did not hesitate to speak of the "fool" policy that had put these weaklings into pulpits in the mistaken notion that any kind of a preacher was better than none. He held that a one-dollar man in a ten-dollar place was worse than nobody. To set the blind to lead the blind was bad, but to set the blind to lead those that could see, at least out of one eye, was monstrous. Our Home Missionary Society should seek to have some policy in receiving men, that a certain uniformity may be secured.

It is our smaller and weaker churches that suffer most from these evils. The country place, the low salary, the common people, fall a prey to incapable religious teachers. And yet it is just these fields and our frontier settlements that call for first-rate men, — men who can lay foundations, men with the spirit of prophecy in them, men who can devise liberal things, men who can lead in temperance, education, morals, religion, men thoroughly furnished unto every good work. Supt. Morley, of Minnesota, says his State and Dakota would gladly take all the graduates of all our seminaries, and set them to work framing the character of future empires; but when he writes to bright young men in the seminaries, they write back that they have had letters from half a dozen superintendents, they are considering matters, they have great minds that cannot be made up in one week, and many inquiries are made about the salary, the thermometer in winter, the culture of the people, the kind of drinking water, and the prospects for large usefulness within a year, at least. Brethren, is the heroic dying out among our young men of culture? Have sweetness and light, and the far-off cadence of transcendental tinklings taken the iron out of their blood and the Pilgrim out of their creed? Francis of Assisi had plenty of followers. Thousands of men of learning have taken the staff of the wandering monk at the call of Dominic. John Wesley was a Fellow of his college, but went forth to become a field preacher, receiving a salary of one hundred and fifty dollars per annum. Who asks now about the culture or the drinking water of those to whom he preached? My voice is

to the young men in our seminaries, and my words are to the choice young men in our theological schools, summoning them to this new crusade for God and fatherland.

The multiplied injuries to our work, arising from this inadequate supply of suitable men, were summed up by a committee of the first conference in Chicago thus: —

1. New fields are left unoccupied. Numerous places have not the gospel preached.

2. Many weak churches are unsupplied and so become extinct, and wickedness grows in the community.

3. To check the foregoing results, unsuitable men are sometimes employed; *i. e.*, men whose characters are good, but who are not fitted, by education or natural gifts, for the ministry.

4. The excess of the demands over the supply tempts men to go into the ministry without theological training, oftentimes without even a college education, and tempts churches and superintendents to be willing to receive such men.

5. It draws laborers into our work from other denominations. Many of them are first-class men, but the majority do not know our spirit and methods, nor the work of our various missionary societies.

6. This shortage of ministers works disadvantageously by introducing among us many unsuitable men of foreign birth and foreign training. While some of these are shining lights in our pulpits, yet many, however well fitted for work in their native lands, cannot adapt themselves to their new surroundings, nor get into the inner currents of American methods and spirit in Christian work. In some sections of the country our work suffers grievously from this cause. Men from other denominations and men of foreign training tend to guide our churches into un-Congregational channels.

What now are the causes of this deficiency of suitably trained men in the ministry?

In the two conferences held in our seminary, and from the report of Messrs. Ransom and Pinkerton, a delegation sent out by the young men of the seminary to visit the colleges of the West, the following influences, among others, came to light as hindering promising young men, especially college men, from studying for the ministry: —

1. The current of home life was against it. Parents and

friends. Christians though they be, discourage young men from choosing to preach the gospel. One young man said to the student delegates, "Mother would not hear of my being a missionary." He thought that if he became a minister he should turn towards the heathen world. This is doubtless one of the chief drawbacks, parents do not want to give their sons as preachers. This is especially true in our homes of wealth and culture. How hardly shall they that have riches give a son to preach the glory of the kingdom of God! The good deacons and the earnest missionary sisters, who attend meetings and raise money, and weep sincere tears over the victims of the zenana and the Hottentots, shrink from sending a son to preach for a prospect of seven hundred dollars a year and great good in Dakota or Oregon. But the Messianic kingdom comes by Abraham's offering up of Isaac, the child of promise, and his father was rich.

2. Another difficulty reported is that young men say they feel no special call to the ministry. A call to the ministry lies largely in the sight of fields white to the harvest, with no reapers, and the feeling in a young man's heart and good right arm that with a little practice he could do some honest work with a sickle. Men have gone into the ministry with all degrees of conviction about a call, but I have never yet met a pastor, who tried faithfully to do his duty, who regretted that he had chosen this high office.

3. A third objection is of a more positive kind; it is, that the ministry is not a career for the highest kind of man. A young student in Michigan, son of a Methodist minister, told a friend of mine that he half despised the fellows that studied to become preachers. He regarded them as the thick-headed goody-goodies, who were fit for nothing else but to hold prayer-meetings and look after Sunday schools. He did not want to associate with "unwashed theologues," as he termed them. In Missouri, our student delegates were told that the predominance of "the rantin' preacher" in that part of the country had disgusted the bright young men with the ministry. An ambitious student in a Western college said, "The creative in ecclesiastical work is about done." Another remarked, "The minister is only an ornament." And still another said, "A man can be more useful in another profession." Ministerial unworthiness in general and the narrow scope of a pastor's influence, these are reasons which, however well or ill grounded, are keeping not a few men of promise out of the ministry.

4. A fourth hindrance is ignorance. Young men in college do not know the need and the opportunities that lie before them. Mr. Ransom says in his report: "We find in general sympathy with our plan, but great surprise that the need is so great." The world is perishing for lack of knowledge, and the men that might do the work of saving do not undertake it because they do not know they are needed. Dr. Brown, of Dubuque, said that the impression is abroad that the ministry is overcrowded. That is true in the case of a few desirable localities, where semi-retired and extra-particular ministers may gather together. But when we leave what some ministers want and turn to what the neglected masses of the people need, then we hear the cry of old, loud and long, "Whom shall I send, and who will go for us?" It is hard for the brethren in Massachusetts, with six hundred and seventy-eight ministers and professors and secretaries to five hundred and forty churches, to realize the needs of "scores of towns in Southern Illinois," or a whole county in Colorado, with no preaching of any sort.

5. Another reason why more college men do not enter the ministry lies in the more or less scepticism that pervades the atmosphere. Our student delegates met this more than once. Not a few of the leading men in the universities are unbelievers or sceptical on some points. They hear from the Hegelian philosophy that the fall of Adam was really a rise by which man came out of a forest, and from the company of beasts, to see moral distinctions and enter upon a self-determining life. They then hear from the Darwinists that man is in process of development from an animal towards an angelic state, and that sin and fall and ruin and redemption are quite unscientific. Young men may not fully accept these things, yet they take the edge off their faith and cool their zeal, so that though they may not cease to be Christian, they lose that victorious conviction which once bore them towards the ministry. A few years ago, President Porter spoke of only one student in a senior class of one hundred and thirty men, at Yale, who expected to study theology. It was a "collapse of faith," which still has its dead hand upon many a young man's heart.

6. Another hindrance, referred to by President Beaton, of Redfield College, at our conference, is the fear among earnest students that they cannot preserve their intellectual sincerity as ministers. An impression is abroad that they must "swallow a creed at the outset of their pastorate." Every newspaper has its flings at ecclesias-

tical bigots. Many a college professor has his condescending jokes from the high realm of frog spawn or the unconsciousness of Von Hartmann, at the expense of the country parson and his unphilosophic positions. Hence the honest young student gets so to regard man that he forgets somewhat to fear God, and shrinks back from a creed that he is afraid his educated senses could not accept.

7. A further obstacle to young men entering the ministry is the fierce demands of other callings for intellectual men. This is felt in all lands in our day. In 1831, in Prussia, three hundred and forty-seven of every one thousand students at the universities studied theology; in 1871, only one hundred and twenty in a thousand turned to the ministry. The numbers fell from one third to one eighth. These figures doubtless also indicate that larger numbers of men entering business life now take a collegiate education. But such a fact, the increase in intelligent men in business and in the pews of our churches, when compared with the diminishing number of college men in the pulpit, does not decrease the seriousness of the problem that faces us. There will always be a sore struggle when a young man is offered a sure position, good income, and the prospect of business success, and at the same time hears his conscience, and the recollections of other days, and the cries of the destitute pleading, "Come over and help us."

8. Another hindrance presented to our student delegates was the great expense of the long course of study for the ministry. The way is long, and the wind is cold; but, in this case, the minstrel is not infirm and old. There is no royal road to learning, much less to that of the highest learning. Socrates was poor; Plato studied with him eighteen years, and did not think the time long or the expense great. The disciples of Pythagoras built tombs for young men who began the study of philosophy and turned back. Here, too, patience must have her perfect work. But if men cannot take the full course of study, there are shorter courses by which they can fit themselves for some good service. Yet it will always remain true, that the man who is the only public teacher of all classes of men must reach his high place by severe labor and no small cost.

9. Looking towards the practical work of the ministry, some young men shrink back because they think a minister's success depends too much upon a superficial and unworthy popularity. There is danger here. Chalmers always warned his graduating

classes against the besetting sin of the ministry, undue love of popularity.

10. But a greater hindrance to men entering the ministry is the uncertain support of a minister, his wandering life, his being so much at the mercy and caprice of others. A young lawyer in Dakota told me that he was urged in youth to become a minister, but dreaded being dependent upon the whims of a congregation. The shifting of population, and the consequent weakening of many churches, especially in the older parts of the country, make young men shrink back from the heroic labor of preaching in a community to save what remains, but where there is very little prospect of further growth. Of the five hundred and eighteen vacant Presbyterian churches from New York to Michigan, three hundred and fifty-four have less than thirty members each. Last year, two hundred and six Presbyterian churches were organized, but in the same time eighty-eight were dissolved. These figures show how changing is the ground beneath the minister's feet; for what is true of the Presbyterian churches is essentially true also of the Congregational. Many of these churches have been weakened by the incoming of foreigners, largely German. If we could train pastors to preach in both languages, our churches might live and incorporate the new elements.

11. But back of all these hindrances, and including them all, is the fundamental fact that it is harder to be a Christian than a man of the world, and it is further, in many respects, harder to be a Christian minister than an ordinary member of the church. It is the shepherds that are especially smitten by every kind of opposition, that the sheep may be scattered. The minister above all must take up the cross and go before the people, following Christ. He must exhort them to walk, taking him as an example of the doctrine that he preaches. To try and be the model man in a community is no light thing, and it needs real consecration and the spirit of the Lord to undertake this solemn service. That is the reason why the usual laws of supply and demand, which are based on selfishness largely, will not bring a sufficient number of men into the ministry as into other callings. The man of God is not moved simply as the man of men. Higher motives much touch him, the heroic must arise in him, and the Christ-like appear before he acts; and the men who see heavenly visions and obey them will always be few compared with those who mind earthly

things. Hence the great hindrance is the lack of fervent piety in the church of God

But it is time to turn to some suggestions that may indicate the direction of our duty in this matter.

At the two conferences to which I have referred, the following considerations were made prominent : —

1. And first of all the thought which I have just touched upon, the need of increased spirituality in all our churches, was often spoken of. Deeper devotion among Christians, a revival of vital piety, will lead more young men to offer themselves for the ministry. This church consecration underlies all else ; it is the great mother heart that nourishes every Christian virtue. In such an atmosphere, godly parents behold earthly things and heavenly things in their true perspective, and see how much better it is to be a doorkeeper in the courts of God's house than to dwell in the tents of wickedness. The great consecration to the ministry is breathed by parents' lips often over the unconscious babe. Two members of the faculty of our seminary were once speaking about their call to the ministry, and both found that they had been devoted by their parents to this holy service before they were born. Dr. Hough, in a paper on this subject, read in our seminary a few years ago, bore similar testimony ; and President Brooks, of Tabor College, at our recent conference, said he was dedicated in infancy to the ministry. He said, further, that eight boys given by pious parents entered the ministry from that same village church.

2. A second matter much emphasized was the very special responsibility of our pastors to lead suitable young men into the ministry.

At a meeting of the Alumni Institute of our seminary a year ago, I was asked to speak upon the question, How shall the pastor raise up his own successor? and was led to lay stress upon the following points which, with true historic instinct, I may here repeat : —

I. The pastor should so live and work that the pastoral office shall be attractive.

(1.) He should be a well-educated man, a co-laborer with Timothy, given to reading.

a. He should know his Bible well. One of the five things which the Talmud says God weeps over, is a man who can study

the law, and who does not. The minister who is not mighty in the Scriptures, no matter how eloquent, will not edify a church or raise up successors. A brilliant preacher in one of our churches suddenly resigned and broke off his work; I was told by a godly man in the parish, it was because the pastor's ignorance of the Bible made him ashamed in the Sunday-school teachers' meeting. That was one of the chief reasons.

b. Then the minister who will attract successors must know the current thought of his time. Materialism, socialism, evolution, all forms of secularism must be known, so far as to enable the minister to lead men of all shades of thinking along the great educational law of "from the known to the unknown."

c. The minister who will have successors should know church history, and learn from the past how to do the work of the present. In lecturing to pastors assembled this summer and last in Yankton, I found they were pleased to hear how much of modern infidelity is just the old objections of Celsus and Lucian reproduced by Huxley and Ingersoll. Ancient truth has a pleasant savor, but ancient unbelief is a stench in the nostrils.

d. The pastor who will leave a successor of his own training must be a theologian. Brethren, there are too many pastors who left the seminary with a crude system of theology, and never afterwards worked their way through any scheme of doctrine. They cover up what the world calls their laziness by talking about "evangelical theology," and "preaching the gospel." A young man, hearing his pastor go the weary round of his few doctrines and his pet illustrations of them, is very apt to feel that there is not very much to preach about. How many among the younger ministers have set themselves down before great books like Augustine's "City of God," or Calvin's "Institutes," or Jonathan Edwards's works? A year spent reading these and reflecting the thoughts here set forth would do for some inquiring boy what Mark Hopkins's lectures on philosophy did for many an ingenuous youth in Williams College.

(2.) The minister who will attract successors must be a good man. He must impress the young that he is a holy man. My pastor in the country was a stern man, a dyspeptic, and sometimes a little bitter in his criticisms, but when he cornered me and one of his own sons in his study, to talk with us about becoming ministers, I knew and felt that he was a man who would have gone

to the stake loyal to Christ, as readily and gladly as any martyr that ever laid down his life.

If the minister does not pay his debts, or is greedy of gain, or neglects the poor, or is more smart than pious, more witty than anxious for souls, there will be nobody in the congregation know it sooner and be more influenced by it than the boys. I have heard of one bright minister who had very little success in winning young men just because of the questionable stories that he told.

(3.) The minister who will win successors must be orthodox. Such are the men who have revivals in which ministers are born. They preach the fourfold state of innocence, depravity, grace, and glory. In a Western city a minister swung off into liberalism, and his followers proposed to build a church for him. One rich man declined to subscribe, saying, "When I went to hear old Dr. P. I used to come out of church, saying, 'Well I ought to be doing differently from what I do'; but now I come out of church saying, 'Well, I guess I'm doing about the fair thing.' Now, I like that kind of preaching; it suits me, but I'll not pay to have that given to the next generation." The future of heterodoxy is always declining. The Tübingen school now leads the orthodoxy of Germany. The mission work of the world, so far, has been done by preaching the gospel in all its solemn sternness and tenderness. Such preaching converts sinners into saints, and saints into ministers.

(4.) The minister who raises up successors must be a man who has staying qualities. He should have continuous influence over growing boys, lead them to Christ, admit them into the church, turn them towards the ministry. Such unbroken activity of a pastor not only develops the thoughts of young men in the congregation in the right direction, but the example of such a minister encourages others to enter the ministry. Wandering stars in the pastorate have little attraction in the eyes of young men; but fixed stars, shedding a steady radiance, make the uplifted eyes of thoughtful youth see the wisdom of winning souls, and the beauty of such a life which shall shine as the stars for ever and ever.

II. But, brethren, besides this indirect recommendation of the ministry, it should be our special duty to impress upon our churches their obligation to raise up their own pastors and teachers. Ministers should preach on this subject; they should magnify

their office; they should show how plenteous is the harvest and how few are the laborers. President Brooks, of Tabor College, said at our conference that he could remember having heard but one sermon on the need of more men for the ministry. I suppose some of us have preached on New Departures, and the Bible in Shakespeare, and Christian Nurture, and the Last Man; perhaps we have got on to Selah, or the fundamental unity of the outward and the inward in final evolution, and yet we may not up to date have discoursed on the evangelization of America and how it is to be effected.

Besides preaching, the pastor should ask his church to think and pray about the work of the ministry. How many pastors has your church sent out? We have missionary concerts once a month; did we ever take one concert to inquire where the missionaries come from? Why is it that our wealthy city churches are so barren in this respect? Why, when they look for a pastor, must they usually turn their eyes towards some young man of grit and grace, who ran about as a boy barefooted in the country? It was recommended at our last conference that every minister preach on the ministry and its needs every year on the Sunday preceding the day of prayer for colleges: and the General Assembly of the Presbyterian Church last spring made a like request of all its ministers.

III. But the pastor's work is not done with preaching and stirring up his church. He should regard the raising up of a godly and learned ministry as part of his special, personal, pastoral duty. Sir Humphrey Davy, when asked what was his greatest scientific discovery, replied, "Michael Faraday." He had found him a little ragged boy, and discovered under the boy and the rags a great scientist. Such are the discoveries that every pastor should look for. He should watch for promising boys, and he should begin early with his suggestions. A student said to our seminary delegation that he would have thought of the ministry much earlier if his pastor had even mentioned the matter to him.

Especially at revival seasons and when young men unite with the church, the pastor can very fittingly speak to a young man about the needs of the ministry. A pastor in Dakota told me of so speaking to a converted boy, and when, in spite of the opposition of friends, the lad decided to prepare for the ministry, he said to his pastor, "I looked to you as my guide in religious

things, and when you said you wished me to think of the work of preaching, it came as a call from God to me: I could not put it away." May we not well ask every promising lad entering the church if he is willing to preach the gospel should God call him? The asking of such a question, with a short statement of the need, may be the turning point in a young man's life. I was told recently of one faithful pastor in Ohio, who, in his steady, fruitful pastorate, had led thirty young men into the ministry. Oh, what a reward is that! What a multiplication of one's self for good!

I think a pastor, especially in the country, might have a class of possible candidates for the ministry meet at his house, read with him, study Greek with him, or something that would turn them towards preaching. That is the way many of the Greek priests now train their successors; why might we not do something similar? When I was a country pastor I helped a young man in this way towards the ministry, and while a student, as tutor, led a rich man's son to make the same choice.

Then, finally, there are the pastor's own sons. He ought to have sons; and he ought to incline the feet of one of them at least into the pulpit. Here is the true apostolic succession. Here is a splendid case for the illustration of the finest kind of heredity. Here, too, a pastor can find a severe practical test of his ministry. Whitefield said he did not know a certain man because he had never lived with him. A minister's sons have lived with him, and they know whether he practises what he preaches, and whether his work is really a joy to him or not. What ministers' sons St. Patrick and Schleiermacher, and the Monods in France, and the Erskines in Scotland, and the Wesleys in England, and the Storrses and Beechers and Dwights of America have been! The parsonage should be the most hopeful nursery of the ministry. What sort of cultivation, brethren, are we giving the boys who are there looking with great open eyes upon a life which we all pray may be most fruitful of good?

IV. There is one more place of effort where the pastor can exert his influence in turning young men toward the ministry; that is, our educational institutions of all sorts, public schools, academies, colleges. The pastor can, in a very good-natured and non-sectarian way, throw in a remark that may turn a school-boy's thoughts towards the ministry. President Fisk, of Chicago Seminary, while preaching in Michigan years ago, as he took off his

eye-glasses for a moment, threw in the remark that there was great need of more promising young men in the ministry. A student heard the words, became a minister, then a professor in a State university, where all his wide influence is cast for good among the many young men whom he instructs. It has been a great joy to me to hear of three or four college boys, who, through appeals of mine, decided to enter the ministry. What a professor can do, a pastor direct from the field can do in a larger degree. Ministers do not form a guild; they do not fear competition of numbers; let us, then, make this a part of our pastoral duties, to speak to the youth in educational institutions, and lay the demands of the ministry before them.

3. At our recent conferences special attention was called to the importance of the country parishes and the weaker churches in our cities in providing us with ministers. The gospel is to be preached to the poor, and it is largely the poor boys from the poor churches that are raised up to preach this gospel. Dr. Stimpson told us of one weak congregation, now extinct, which had sent eighty-three young men into the ministry. Well might such a church depart, saying, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Another church was reported as having sent twelve men into the ministry. Three of the city mission churches in Chicago have started eleven young men to theological seminaries. And Rev. Mr. McCord, of the Armour Mission, Chicago, said that thirty-six boys in his Sunday school held up their hands desiring to become ministers. In such fields wise pastors should keep their eyes open for desirable recruits to the ranks of preachers.

4. Another matter to which our attention was called with repeated emphasis was the co-operation of instructors in our Christian colleges. Great helps and great dangers lie just here. Dr. Stimpson spoke of two fine young men whom he had sent to college, not a Western college, he added, with their faces fully set towards the ministry; but in their college course they got so "befogged," as he expressed it, that, though remaining Christians, they had lost all desire to enter the ministry. President Butterfield, of Olivet College, emphasized the danger referred to, and held that Christian professors should have brotherly and pastoral oversight of the students, and so sympathize with them in their intellectual development that their faith and devotion shall not be wrecked.

Prof. Blaisdell, of Beloit College, said not long ago that he has personal dealing with each member of the graduating class, to get their feet and hearts out of the meshes and slime of all kinds of materialistic, evolutionary, and agnostic nets, which must be spread before them in their philosophical studies. That is the negative side of the Christian teacher's work in training men for the ministry; the positive side is to call their attention directly to the need of men and their own fitness for the work. Rev. Mr. Davis, of Detroit, said he became a minister largely through President Smith, of Dartmouth College, who asked him if he had considered the claims of the pastorate, and urged him to think of it. Most of us entered the ministry because some one in whom we had confidence proposed it to us. Who so fit to suggest our future calling as the men who, for years, have our plastic character in their hands, and can trace its nature and progress?

The Christian college lies back of the seminary, as its base of supply. We can train only what we receive thence. In the college, therefore, the decisive battle must be fought. To bring that battle to a victory for God and his church, and provide learned and godly men in sufficient numbers, is largely what these colleges were founded to do. For this purpose large sums of money have been given by both the living and the dead; and yet the fact is that in not a few cases the older and stronger and richer our Christian colleges become, the fewer men they seem to send into the ministry. There is so much science that the enthusiasm of humanity seems to be lost in the pursuit of protoplasm and the potato bug. It is the small colleges now that know little of Darwin, and nothing of Wundt's labors in physiological psychology, to which we must look chiefly for theological students. Park College, Missouri, which started in 1875, has sent seventeen of its twenty-four male graduates already into theological schools. Dr. Hastings, of the Presbyterian Board of Aid for Colleges, emphasizes, in his report to the Assembly, the fact that it is the small colleges that are sending men into the ministry. The statement that only two hundred and twelve of the four hundred and twenty students in our theological seminaries, according to the Rev. W. B. Williams, are college graduates, shows how far behind the colleges are in providing enough candidates for the ministry. At our recent conference in Chicago, the boards of colleges were strongly urged to see that the claims of the ministry be set before each class in the insti-

tution. It is an important part of the trust committed to them by the founders of such places of learning. It was suggested that, in addition to the words of revered instructors, addresses might be made to the students by pastors, home missionary superintendents, and others personally acquainted with the needs of the field. Dr. Noble urged that such a presentation be systematic, and include all the colleges, both East and West.

Viewing the lack of college-trained men for the ministry, three proposals for relief have occurred to my mind: —

(1.) That the colleges should have a modified classical and literary course, more suitable for young men looking forward to the ministry than the present courses are. There might be less science, less comparative philology, less differential calculus, and more history, more philosophy, more Greek, especially more Attic and later Greek, more literature.

(2.) If the colleges cannot frame such a course, a course that might perhaps be even shorter than the present, I have thought that two or three special schools might be started in different parts of the country, to give a course of study directly fitting young men to enter a theological seminary. Or, —

(3.) I have thought that our theological seminaries may be driven to open an academic department, in which young men, who have taken a scientific course in college, and know no Greek, or others who wish in two or three years to pursue studies directly bearing upon a theological course, might be fitted for the study of divinity.

These things occurred to me in the utmost good-will towards all our present Christian colleges.

5. Another suggestion offered at the Chicago conference was, that the American College and Educational Society be asked to make it a part of its regular work "to present to the students in colleges and schools the claims of the Christian ministry." Its officers can do this with impartiality and power. The professors in our theological seminaries — I can speak certainly of Chicago Seminary; and infer it of others — visit the colleges, and press this matter as a subject of great immediate need upon the hearts of the students. In such a service I have visited Marietta College, Olivet College, Michigan, the University of Michigan, Illinois College, the University of Illinois, Knox College, Galesburg, Ill., the University of Wisconsin, Iowa College, Park College, Missouri,

Carleton College, Northfield, Minn., Beloit College, Wisconsin, Doane College, Crete, Neb., and the University of Nebraska, some of them more than once; but such visits can never wholly avoid the appearance of being special appeals in the interests of some particular seminary, as well as a plea for the ministry itself. It was accordingly suggested by some brethren that it might be well to have a man appointed, whose special duty it should be to visit schools and colleges in reference to the increase in the number of ministers.

6. A further means of increasing the number of students for the ministry occurred to the young men in Chicago Seminary, being called out by the needs revealed at these conferences. This was the visitation of schools and colleges by a delegation of students from the seminary. Our students in our seminary were so stirred that they appointed a committee to enter upon this work, first by correspondence, and then by personal visit. Over two hundred letters were written by the students to Congregational ministers and young men in the colleges with whom the seminary students were acquainted. They sent to all these the printed circular, "More Men for the Ministry," prepared by a committee of the last conference held in the seminary. Of this part of the work the young workers say, "The results proved the wisdom of the plan." In the visitation that followed, the delegates went to twenty-eight academies, normal schools, colleges, and universities, between April 25 and June 12, and travelled four thousand miles.

From the notes of these delegates, Messrs. Ranson and Pinkerton, I gather the following facts and suggestions, which show what great good might be effected through such an agency, starting from each of our theological seminaries. The delegation corresponded usually with the college Young Men's Christian Association of the place, which arranged for meetings with the students. After a public address on the need of men for both the home and foreign fields, private conferences and prayer were held with young men especially interested in the matter. Thus at Knox College, Illinois, two young men were much stirred, one revived from religious coldness, and resolved on his knees to devote himself to Christian work. Seven of the students planned an evangelistic tour as soon as the college term closed.

At the University of Missouri, in Columbia, the visit led Prof. Fisher, just back from Rome, to turn his address of greeting into

an appeal for men for the ministry. He referred especially to the physical and intellectual superiority of the young Americans whom he saw in Rome studying for the priesthood.

At Kidder Academy, Missouri, a dozen boys spoke hopefully of entering the ministry; one about decided then and there to turn from law to theology. Private conference and prayer were held with two of the boys, one of whom will study for the ministry.

At Park College, the delegates talked till nearly midnight with some of the young men who are considering the claims of the pastorate.

At the University of Kansas, one bright man seemed hopefully turned towards the ministry. He was urged to present the needs to his fellow-students.

Several candidates for the ministry were found in Washburn College, Topeka, Kan.; they were encouraged in their high resolve. There is an earnest missionary spirit in the institution, and one of the teachers, Prof. Cragin, has offered himself for the foreign field. A young man, not in the college, decided at the meeting held for students to devote himself to the ministry. The delegates had an interesting conference here with Supt. Broad, on the needs of his field.

At the Nebraska State Normal School, of three hundred pupils, nearly all of whom are professing Christians, a consecration meeting was held, in which seven students declared themselves ready to enter the ministry or mission work, if the way were opened.

At Doane College, Crete, Neb., the interest was so great that a second meeting was held. After this a private interview and prayer were had with two of the leading students in the college.

Two or three young men are reported from Tabor College, Tabor, Iowa, who are looking towards the study of theology.

At Iowa College, Grinnell, Iowa, the delegates met first the Ministerial Band, formed during the year at the suggestion of Mr. Pinkerton, himself a graduate of this college. It looks as if such a band, introduced into all our colleges, might be of great and permanent value. The bond of agreement of the Iowa College Band runs as follows: —

"We, the undersigned, each purposing to enter the gospel ministry, have joined ourselves into an informal organization which

shall be called the Iowa College Ministerial Band. The aims of this band shall be: —

"1. Mutual helpfulness in our purpose.

"2. Organized Christian effort.

"3. A quiet but indefatigable effort to induce young men to enter the ministry, and to fully equip themselves for the work.

"There will be at least one meeting a month during the college year for prayer and conference. One of our number shall be chosen annually at the last monthly meeting of the year to represent the band, and to have general oversight of the work of the band."

Nineteen young men, three of them being volunteers for the foreign field, are members of this band; one student joined it during the visit of the delegation, and others were expected. During the past year these young men have been studying in their band the lives and labors of Dr. Goodell, of St. Louis, Dr. Judson, the missionary, and Mr. Spurgeon. What might we not expect were such a band so employed organized in every Christian college in the land? Well done, Iowa College!

At Yankton College, Dakota, much interest was shown in the visit of the delegates. A dozen or more young men here are looking towards the ministry. It was found that Rev. D. F. Bradley, pastor here, greatly encourages such young men in their purpose.

At Carleton College, several men were found thinking of the ministry, and encouraged to decide the question in view of the needs of the field.

At Ripon College, Ripon, Wis., about a dozen students were met who are seriously inclined towards the pastoral office. One seemed to make his choice during the visit of the delegates.

Among the students in the preparatory department in Beloit College, Beloit, Wis., there is a ministerial band of thirty members.

A similar band has existed for some years at the University of Michigan, and has both sent men into the ministry itself, and has also led to the formation of like bands in other institutions.

I add to these facts, illustrative of the work of our student delegates, some of the impressions made upon these young brethren as they sought to win laborers for the Lord of the harvest, and some of the suggestions which they made respecting procuring more laborers. I give these impressions and suggestions as summed up for me by Mr. Ransom, who, after his mission for

workers, has given himself to the service of Christ in South Africa. He says: —

"Besides the general meetings we came in contact with as many of the Christian men as possible. We suggested the idea of a 'ministerial band' for mutual encouragement and progressive effort, in securing the number of men needed to-day.

"We sometimes suggested deputation visits from one college to another, particularly with reference to this work.

"We suggested the possibility of interesting academies, public and common schools in the needs of the churches. This could be done by the right kind of college men after careful study, in a lively presentation of the situation. To raise an army there is need of leaders of hundred and fifties and tens.

"We tried to impress the need of a constituency which should supply money and sympathy for the men who offer themselves.

"We urged that earnest prayer be made for this work, for the different institutions, for the men who might decide for this calling.

"We took the names of those thinking or likely to think of the ministry, with a view to further correspondence or encouragement.

"We were impressed with the desirability of keeping open a channel of interest between seminary and college. Knox College men said, 'Why have n't you been down here before?'

"We were impressed with the possibilities of interesting and securing boys in the preparatory schools. Our visit at Vinita and Kidder emphasized this.

"We were impressed with the necessity of keeping the needs of the field before *teachers*, for they so often help a young man decide on a profession.

"We were impressed with the opportunity of securing excellent recruits from the normal schools. There is a surplus of teachers in many fields at least. A vacancy at Drury College occasioned thirty applications in a short time.

"We were impressed with the wonderful volunteer movement among the colleges for the work of foreign missions. Forty-one institutions have become interested and $17,000 have been raised. Mr. Wilder's visits have made lasting impressions. Perhaps pledges will be advisable in this ministerial movement."

But it is time that I close these remarks, and I cannot stop at a better place than where the words of these young brethren are

still echoing in the ears and hearts of those who are bearing the burden and heat of the day.

Fathers and brethren, we recognize no authority under Christ, and no source of power beyond the local church and the harmonious co-operation of such churches. To the churches we must make our final appeal for men to preach the gospel. But the pastors are largely eyes and ears and tongue for the people of God. Upon your hearts, therefore, must this burden of the Lord be laid. You are the men who are to summon God's elect to prayer and supplication, that the Lord of the harvest may send forth the needed laborers. May I appeal to you to make this a personal matter, a constant subject of thought, an ever-present responsibility, that so we may build up the whole church, turning sinners to God, making converts more holy, making not a few zealous to serve the Lord in the high places of the field?

THE NEEDS OF OUR GERMAN WORK.[1]

REV. M. E. EVERSZ.

That we have religious obligations to the Germans is at length recognized by all. The wonderful success of the German Evangelical Association Church in gathering one hundred and twenty thousand into its fold by conversion within this century, and the Methodist Episcopal Church gathering fifty thousand within the lifetime of Dr. Nast, of Cincinnati, ought to settle the question of their accessibility; while the rapid increase of Germans warns us to be up and doing if we would not be left still farther behind as a denomination.

The only doubt now is how far we may go in the use of the German tongue without retarding his Americanization. But why should not the German love his mother tongue, so rich in its stores of literature, philosophy, and science, while our sons cannot attain the higher university degrees without a knowledge of it? In it all his knowledge of the Bible is stored. In it he learned his prayers by his mother's knee. The church of his fatherland followed him to the sea-shore to cheer him on his way to the new strange land. It meets him in Castle Garden with kindly offices, and takes him again under its sheltering care.

[1] Page 35.

What has the church of the Pilgrims done to win his confidence? She has built her fine churches in which he as a laborer could not feel at home, and left him alone, to be fleeced by every sharper who, by simulating friendship, gained his confidence and his last dollar. Why should he rush away from his own church to our congregations, the chief source of whose interest is too often, even now, a fear of losing our institutions and not an over-mastering love of souls?

But, brethren, the Germans are here, dominated, as we all are, by the influences which surrounded their cradle and home. We may wish that these had been different. But they will not and ought not to throw these off at our bidding. Breathe upon them love and reason, and as the traveller lays off his cloak under the warm rays of the sun, so will they respond to all that is really good and abiding in our American Zion.

The number of German immigrants, in recent years declining, is swelling again. The marked tendency to settle in solid, unmixed communities, and the strenuous efforts of the German state church to keep them German, increased the need and the difficulty of our society. It is no longer a question whether the mass of our German people shall be organized into German churches, but in to what *kind* of German churches. Shall they be churches which make Christians by infant baptism and confirmation, or by regeneration, — churches which hold that the Bible law of the Sabbath has gone and ought to go "into innocuous desuetude" along with the ceremonial law of Moses, or such as hold to a Christian holy day?

If we neglect them, there are churches which will gather them and their children into organizations with *German* parish schools, which denounce us as schismatics, fill their children with prejudice, and infinitely retard their Americanization.

An exceedingly interesting movement has just come to my notice. A young man, educated in a Lutheran seminary, became restive under the requirement by his instructors to denounce other denominations in each sermon, and on account of the lack of spiritual life in his communion. He was stationed as teacher in a small town where he came in contact with the Congregational pastor, and was greatly moved by the contrast in the spirit manifested. He attended his services and was, with his wife, converted. Finding that he accorded with our faith, he felt conscience bound to explain

his withdrawal from the church of his fathers. The result was that twenty-eight gave their names to a living Congregational German church. Three days after he was invited to organize a sister church in a town thirty miles away. He and many of us regard this movement as symptomatic and that there are multitudes in these churches who long for such a movement. Where shall we get the suitable men unless our educational institutions are well equipped?

Friends, the English tongue is the child of destiny. Let the learned German sneer at it, his own children speak it by preference when father is not listening. I speak from experience. The Norman conqueror sought to repress it by prestige and edict, but the Anglo-Saxon tongue vanquished his stately Norman.

But, fathers and brethren, our institutions are not to be saved by the cheap trick of changing the immigrant's language, but by changing his *heart*. God has not reserved this country for late settlement to multiply English-speaking peoples, but to multiply those who speak the language of *heaven*. To save the foreign Americans in order to save the world, this is our mission.

How shall we do this without a ministry adequately trained? Germans are accustomed to the best educated ministry in the world. The standard of the Lutheran and evangelical *Kirche* in this country is *high*. Our ministers must not be inferior in training. The leader of the socialistic Sunday schools of Chicago is a graduate of Berlin University; the editor of the *Arbeiter Zeitung* likewise. The minister who is to work among his hearers must be sure of his ground, and clear in his statements.

The German-American educated in our colleges has neither an adequate command of terms and correct language, nor that German habit of mind and thought which is essential to success. If one's language betrays one's degree of culture in English, much more does it in German. I cannot believe that it is a want of loyalty and consecration which sends all our college graduates into the American ministry. It is their conscious weakness in the German tongue.

Now what appliances have we to raise up a suitable ministry?

1. Crete German Theological Seminary. Founded in 1878 by the combined efforts of German and American ministers, it has been living at a poor dying rate ever since. One year it totally suspended animation for the want of funds. It has never paid more

than seven hundred dollars per annum to its principal. The combined salaries of its instructors are now one thousand two hundred dollars. It owns the ground and frame building which first sheltered Doane College, purchased at a cost of three thousand dollars. It is absolutely destitute of means to teach and illustrate the natural sciences, and without a library. An instructor asked me what he should do. I sent him a file of the *Chautauquan*, to help him improvise some of the means.

When I see South Dakota and Nebraska, each with two colleges, — to say nothing of academies, — each vastly better equipped than our school, and think that this is seriously thought to be the effort of our body to reach its proportion of the five millions of unchurched Germans, I feel that a great wrong is being committed both against the young men whom we profess to equip for the ministry, and against ourselves as a denomination.

One solitary academy with two teachers to support, which our American churches give, say one thousand dollars per year, all told! Why, *one* of your boys is said to require that amount in some of your colleges.

2. German Department of Chicago Theological Seminary. That consists of Dr. Zimmerman. But think of his duties. He is superintendent of German instruction in the public schools of Chicago. He is editor of our German papers, to which he has given a high standing. He is pastor of our Johannes Kirche, which he saved from dissolution, and led on to build within this year. And he is the German department of the seminary. He is doing more than the work of two good men, and cannot endure the strain much longer. If he gave us what we pay for, we should have one sixth of his time in the seminary, and one thirtieth of it to pastor our church, and edit our papers.

Presbyterians, Methodist Episcopalians, and Baptists each have several well-equipped schools of the prophets. We spend five hundred dollars on our seminary, and one thousand two hundred dollars for salaries, in Crete Academy. Brethren, that *misrepresents* our interest in the German work. Our churches know not the facts, or they would protest and *give*.

What are our needs?

1. A proper endowment of a German department in Chicago or some other seminary.

2. We need to put Crete Academy upon a basis so high that it

can, not alone hold our own young Germans who would prepare for the ministry, but also so that it can attract others who have not the ministry in view. Take out of your American colleges all who are not at the outset resolved to go into the ministry, and how many would you have left?

3. We need eight hundred dollars within four months to pay back salaries, and to support or aid young men preparing for the ministry before they get to Chicago. The present rules of the Education Society seem to forbid their aiding young Germans until they get into the seminary course. The reason is, we have not a German college to which to send them, and they must be in a regular college course to be proper subjects to aid.

Fathers and brethren, I look to you to devise some way by which your servant can do the work placed in his hands in a satisfactory manner.

REPORT OF THE COMMITTEE ON THE MORMON QUESTION.[1]

The committee appointed at the last session of the National Council to consider the Mormon question beg leave to report.

Your committee have not been able to visit Utah together, and thus, in consultation, make a study of the Mormon question upon the ground. As they could they have visited it individually, and n the ways open to them have done what was in their power to aid missionary and educational work, to influence public opinion, and to assist legislation. But the remarkable progress during the past three years in the work of wresting that Territory from the grip of a grasping theocracy of ecclesiastics, who had not only seized the civil power but exalted immorality into a religion, has been the result of the converging upon that Territory of the outraged conscience of our whole people. The other twin relic of barbarism having been destroyed, leaving only its ruins behind it, our people could not but blush with shame that there yet remained an institution which, like slavery, corrupts the family, the indestructible basis of a fair and permanent national life.

When this committee was appointed, the Edmunds law of 1882 had just passed through the long and tedious stages by which its constitutionality was finally affirmed and its execution had begun.

[1] Page 4.

In 1885 the convictions for polygamy, or unlawful cohabitation, had been but thirty-seven; in 1886 they rose to one hundred and twenty-seven, and in the succeeding year to two hundred and thirty-six. At our last meeting, in Chicago, this good work had begun, but the result was not yet clear. The convicts were martyrs, and refused to accept amnesty by promising to obey the law. The law of the revelation received was more to them than the law of the nation. It was a serious question whether the legal machinery of a free country was sufficient to crush an institution, however immoral, which intrenched itself, as did polygamy, behind the bulwarks of fanaticism and religion. Force cannot reach the conscience, and the mere passive resistance of a misguided conscience needs more power to overcome it than courts and armies can supply, without absolute annihilation.

But the war against polygamous Mormonism, so vigorously and auspiciously begun by the civil power at the time of our last meeting, was supplemented by other agencies of immigration and religion, which we must also consider. Their combined assault has been so successful that we meet this year with hearts grateful to God that we can see an unhoped-for progress. The victory is already assured, and our friends, who have been put in the front and who have led the fight in Utah itself, are jubilant at the prospect. No one can visit Utah without perceiving that the Saints and their leaders are in full retreat, and that the public sentiment of the people of Utah is being rapidly transformed under the religious and political influences that have begun to take possession of the Territory.

A great step in advance was taken by Congress when, in 1887, the Tucker-Edmunds law was passed, under which cohabitation was made evidence of plural marriage. Women could no longer swear that they were not married to their Mormon husbands. This law not only made convictions simpler, by defining the evidence that would be accepted, but it proved what was the mind of Congress and the nation, and that we would not be diverted by the cry of religious persecution. This law also disincorporated the Mormon Church and the Perpetual Incorporation Fund Society, which, in violation of their own acts of incorporation, were absorbing the business and wealth of the Territory; and the Attorney-General of the United States was directed to close up their affairs. This has been done. By the same act the public schools were

taken out of the hands of the hierarchy by appointing a school superintendent, and provision was made for redistricting the Territory, in order that Gentile votes might have proper weight in elections. The moral force of this legislation, apart from vigorous execution, has been immense. As a chief result a long procession of apostles and elders have gone to the penitentiary, others have fled to the mountains, and others have promised to obey the law and have accepted amnesty. The authorities of the church now declare that plural marriages are no longer encouraged or celebrated, and although this is not wholly true, it is certain that the practice is falling into disuse, and that very few young men contract such marriages. The public sentiment of Mormonism is gradually tending towards monogamy, and a power from within the Mormon Church, growing up among its younger and more intelligent members, is likely to overthrow the system, even if it does not deny the revelation that proclaimed it. Indeed, we see the process going on in Utah which, a few years ago, by the hand of its educated young members in New York State, brought the Oneida Community into harmony with the institutions of the surrounding people.

The passage of the Tucker-Edmunds Act of 1887 convinced the rulers of the Mormon Church that if Utah remained a Territory under the control of Congress, it would be impossible for them to maintain their control. They therefore determined to seek admission to the Union as a State. All non-Mormons refused to take part in this plan. A constitution was prepared by a convention, which, by express provision, made polygamy forever unlawful. This was the most transparent sort of a device, and both political parties in Utah united in protesting against statehood being granted under this or any other constitution. Congress refused the petition, and the Mormon hierarchy is compelled to settle itself down into a losing fight against the growing forces of enlightenment and law which are arrayed against it. The tactics of opposition or delay are exhausted, and the end is clearly in view.

The immigration of Gentiles has greatly helped the conflict in Utah. In 1863 mining operations began in Utah, and have greatly increased. All this interest is in the hands of Gentiles, who are in separate communities in the mountains, the farms being still almost wholly held by Mormons, who are instructed to sell to no Gentiles. Since 1869 the railroads have broken up the isolation

and seclusion which had hitherto so signally favored the growth of the "peculiar institution." Nearly all the miners and railroad men are bitter haters of Mormonism. The single mining town of Park City has a population, wholly Gentile, of about ten thousand, and in 1885 sent the first non-Mormon to the Legislature. In 1887 the number was increased to four, and this year to eight, of whom three are in the upper house. Last spring, Ogden City, the second in size in the Territory, elected every anti-Mormon candidate, from the mayor down, by two hundred majority. Still further, in the territorial election last August, Salt Lake City itself gave a small majority against the church, and the best informed count it probable that next February the city will go for American ideas by a considerable majority. In 1885 a single one of the wards of Salt Lake City chose a Gentile school trustee, and at once the Book of Mormon was expelled from the school. But last year four districts threw off the yoke, and this year eight. These three cities contain two fifths of the population of the Territory. With these victories the Gentiles have taken courage, and are rapidly increasing their numbers by immigration, and they embrace the enterprising element in the business of the chief cities, and take the lead in the Board of Trade and in public improvements. The wall of division between them and the Mormons is falling. Non-Mormons are on the Board of Trustees of the Deseret University, and receive Mormon votes. The number of seceders from the church is rapidly increasing, and they are no longer ostracized.

An influence second to no other in the progressing redemption of Utah has been the missionary and educational work very faithfully carried on by Christian people. This is no new policy of these last three years. On the contrary, the Christian missionaries and teachers in Utah have instructed the public and the legislative conscience, while they have, through their churches and schools, disintegrated the forces of disloyalty and a corrupt faith, and made the way much easier for the officers of the law. According to the report of the Utah Commission last year, there were in Utah 90 Protestant schools, with 238 teachers and 7,442 pupils; and 65 organized churches. The Congregationalists are credited with 5 churches and 22 schools, having 1,883 pupils. Only the Presbyterians exceed us in the number of scholars, they being credited with forty-three more. The absence in Utah of any free school system, the public schools being half-pay schools, has made

a necessity for primary free schools supported by benevolent societies. But the control of the public schools is rapidly passing into the hands of non-Mormons; and as fast as this is done, lower instruction should be remitted to the public school, and benevolent funds put rather into institutions for higher education. In the limited population of Utah, in all only that of a second-rate Eastern city, there is not much room for enlargement, but great room for growth in fields already occupied, and the excellent work of the American Home Missionary Society and of the New West Commission needs to be liberally supported. But the relation of these two societies to each other has not been considered by this committee.

The outlook is most cheering. Some further legislation indicated by the Utah Commission in their reports will need to be made, directed especially against the political power of the Mormon Church. But this work is in excellent hands, and those engaged in the field in the war against a polygamous system are intelligent and active. The most radical provision now required appears to be an amendment to the United States Constitution which shall put all marriage laws under the control of Congress, and which shall thus suppress polygamy in the Mormon settlements in the neighboring States, while it also harmonizes legislation on this most important subject. The religious and educational work in Utah is faithfully carried out and bearing good fruit. We see no reason why this committee should be continued, and ask to be discharged.

REPORT OF COMMITTEE TO CONFER WITH EXECUTIVE COMMITTEE OF AMERICAN HOME MISSIONARY SOCIETY ON EVANGELISTS.[1]

The undersigned were appointed by the National Council of 1886 a committee to refer to the Executive Committee of the American Home Missionary Society such suggestions as they may deem best towards the organization and prosecution of evangelistic work, under the auspices of that society, among the churches and throughout the country.

Your committee submit to the National Council of 1889 the following copy of the suggestions submitted by them to the Executive Committee of the Home Missionary Society: —

[1] Page 4.

"The undersigned were appointed a committee by the National Council of Congregational Churches of 1886, under the following resolution: —

"'*Resolved* (4), That Rev. Lyman Abbott, of New York; Rev. James G. Roberts, of New York; Rev. Josiah Strong, of Ohio; Rev. James G. Johnson, of Connecticut; A. S. Barnes, of New York; and Rev. George F. Pentecost, of New York, be appointed a committee to refer to the Executive Committee of the American Home Missionary Society such suggestions as they may deem best towards the organization and prosecution of evangelistic work, under the auspices of that society, among the churches and throughout the country.'

"Earlier action was not taken by the committee under this resolution because, for some reason, no notification of this appointment was received by its chairman until December, 1888. Your committee have made inquiry, and they ascertain that the Home Missionary Society is already employing over sixty persons who are engaged in evangelistic labors in twenty States and Territories. They judge, therefore, that the Home Missionary Society has anticipated the National Council, and is already doing as large a work of an evangelistic character as is possible with the resources at their command and with their other obligations.

"It is true that this work is mainly confined to the newer States and Territories. The Home Missionary Society has not undertaken, as your committee understand the facts, the organization of an evangelistic system in the older parts of the country. Whether it would be desirable to organize such a system, your committee do not think it necessary in this communication to consider; for it is their judgment that it would not be desirable for the Home Missionary Society to undertake such organization. To do so would almost necessarily involve ecclesiastical functions not germane to its constitution. Your committee have, therefore, no suggestions to make to the Home Missionary Society on this subject, though they would be glad to recommend to the churches increased contributions for the specific purpose of enabling your society to enlarge its evangelistic work in those sections of the country where such work cannot be carried on by the churches or under the direction of State and local associations."

Here the functions of your committee perhaps properly cease. The importance of the subject, however, warrants them, they

think, in submitting to the Council a further suggestion on this subject.

In our opinion, the command laid by Christ upon his disciples to preach the gospel to every creature is one that cannot be fulfilled by professional teachers employed and paid for that purpose. It will always be necessary to have such teachers specially educated and giving their whole time to the work of the ministry, but even more in the future than in the past these professional ministers must be teachers and leaders of Christ's church rather than preachers, that is, heralds of the gospel to them that are without. And more and more the work of preaching the gospel to those to whom it is in the nature of good news must be, especially in our well-settled communities, intrusted to and assumed by the laity.

This work is already thus carried on by the laity to a considerable extent in Sabbath schools and gospel meetings. But not only must this form of labor be enlarged, but new forms of lay labor should be added.

Our churches should provide for systematic visitation of their parishes. When it is practical this visitation will best be accomplished by a united effort of all Christian churches of any given town, ward, or other geographical district

In many instances public meetings may also be organized, to be conducted wholly by laymen, or largely by laymen with the aid and under the guidance of a minister. Lay preaching has the warrant both of scripture and of experience. Jesus Christ himself was a layman. Some of the most effective preaching of the gospel by the Roman Catholic Church has been by the members of its lay orders, as by the Franciscan friars in England. The rapid progress of the Reformation in the time of Luther, and of the Methodist revival in the time of the Wesleys, was due to the large participation of the laity as gospel heralds. And the most successful evangelist of our time, Dwight L. Moody, has neither received a theological education nor a ministerial ordination.

Your committee do not wish to be understood as speaking slightingly of either; but while theological education is necessary as an equipment for the work of the teachers of the church, and ministerial ordination is necessary as matter of order for the recognized leaders of the church, neither is necessary to prepare one who has experienced in his own heart the grace of God to tell the good news of that grace to those who do not know it. He needs no

other authority than that conferred by the commission, "Let him that heareth say, Come."

Your committee desire therefore to urge upon their brethren in the ministry, through the National Council, the larger employment and the more thorough organization of lay effort, either in the local church or in combination with other Christian churches, for the increased extension of the evangelistic work of churches.

All of which is respectfully submitted.

LYMAN ABBOTT.
JOSIAH STRONG.
JAMES G. ROBERTS.
J. G. JOHNSON.
GEO. F. PENTECOST.

REPORT OF THE COMMITTEE ON INTER-DENOMINATIONAL COMITY.[1]

THE appointment of this committee implies an earnest desire to put an end to the evils which grow out of sectarian rivalry, and in particular to prevent hereafter, as far as may be, the planting of churches in places where there is no real necessity for them, for the reason that a sufficient foundation has already been laid for the religious instruction of the people and the building up of Christian institutions. The problem of Christian union in its more general aspects is one that we are not called upon at present to discuss. What may be the plan of Providence for bringing together in some form of organic unity the followers of Christ, now broken up into so many divisions, and of thus combining in one body the numerous branches of Protestant Christians who profess essentially the same faith, it is not requisite, nor would it be proper, at this time to inquire. That these organizations are sacredly bound, in virtue of their attachment to a common cause, and their obligation of loyalty to a common master, the Shepherd of one *flock*, however separate may be the *folds* which contain it, to co-operate in Christian efforts, and are forbidden to stand in one another's way, is an obvious truth, to whatever extent it is practically disregarded. How far this rule of comity, if so it is to be designated, will actually be obeyed, must depend on the amount of interest that is felt by professing Christians in the

[1] Page 20.

progress of the gospel, as compared with their zeal for the spread of a particular denomination, with its characteristic polity and customs. Grant that a measure of denominational zeal is pardonable and, if you will, even laudable; the question is, what proportion shall it be allowed to bear to the fervent interest which the disciples of Christ are bound to cherish in the diffusion of Christianity itself, — of that Christianity which is the exclusive possession of neither of the various organizations to which they belong. It is plain that if denominational feeling is kept within due bounds, if the heart of the disciple is chiefly bent on the furtherance of that kingdom of God which is identical with no ecclesiastical body, but is declared by the Apostle Paul to be "righteousness, and peace, and joy in the Holy Ghost," there will be, not a consent merely, but an ardent wish, to do nothing to impede its advancement, but rather to do everything to keep out discord, and to combine all who are devoted to the one great cause in harmonious exertions for its promotion. Partisan feeling will be drowned in a nobler zeal for truth and righteousness.

In these later years there are numerous indications that a better mutual understanding and a higher degree of sympathy are beginning to pervade the most important ecclesiastical organizations in this country. There is a closer approach of denominations to one another, and even a progress towards assimilation. By way of illustration, we may be allowed to advert to the relations of the Methodist Church, the largest of these Protestant bodies, to the churches of a Calvinistic lineage. When the great meeting of the Evangelical Alliance was held in New York, in 1873, leading representatives of the Methodist Church sat, day after day, in friendly conference with leading representatives of the denominations which belong historically on the Calvinistic side, and some of which still adhere closely to the Genevan theology. It was an impressive sign of the fact that in the work of practically carrying forward the cause of the gospel, these former adversaries are now at one. We have all learned to distinguish the evangelical Arminianism of Wesley with the prominence which it gives to conversion by the Holy Spirit, from the old Arminianism of Holland, and from that unevangelical type of Arminian thought against which our New England theologians, Edwards and his successors, waged war.

If we turn to our Baptist brethren, we find that hardly anything

now separates them from us except a difference respecting a single rite, with certain corollaries which flow from that difference. Under the joint influence of a growth in culture and in Christian charity, the time, it is to be hoped, is not far distant when this point of disagreement will not be so unduly magnified as to interfere with a systematic, cordial co-operation in the warfare against common foes.

Even in relation to our Episcopalian brethren, the barriers of separation between them and other evangelical bodies are falling down, although there are those who fail to mark the change. Many appear to forget that some of the most serious points of controversy between us and the Episcopalians have become obsolete. In the first place, the Protestant Episcopal Church in the United States stands, like all other religious bodies among us, apart from any organic alliance with the State. This grand subject of debate and ground of division between Puritan and Churchman in the old time has passed away. Secondly, the Episcopal Church in America has brought into its governing bodies a lay representation. It has thus disowned the theory of clerical rule in ecclesiastical bodies. The laity are duly represented both in the General Convention and the State conventions, and in all the diocesan standing committees, which are bodies possessed of extensive powers, except two. This difference of the American from the English Episcopal Church is exceedingly important. There are not wanting other important peculiarities of American Episcopacy which remove what were once very serious grounds of offence. The Athanasian Creed, that relic of early mediævalism, is excluded from its Prayer Book. It is even true that there are no rubrics, except in the case of bishops, prescribing the *dress* of the clergy. So that, as far as law is concerned, this old vestment controversy, the theme of so much contention in centuries gone by, has vanished. We, too, on our side, have changed. We have come to adopt the view that the minister does not cease to be a minister when he ceases to be a pastor of a particular church. We publish in our Year-Book the list of "Congregational Ministers in the United States," and include in it many who have no pastoral charge. We have ceased, or are well on the way to cease, from a sweeping condemnation of liturgical worship. Liturgical elements mingle in the Sunday services of numerous Congregational churches. Such are some of the modifications on both sides in the tenets and ways

of Churchman and Puritan, in these latter days, on American ground. When, therefore, the House of Bishops sends forth, as it did send forth from the General Convention of 1883, a courteous and fraternal appeal in behalf of Christian union, it would be ungracious, to say the least, for us to fail to receive it in the same spirit. The bishops suggest four prerequisites of "unity" without specifying what is included under the term, — whether it be organic "unity" or something less. The first three are the acceptance of the Nicene Creed, the two divine sacraments, and the open Bible. The recent Lambeth conference, in their missive on the subject of Christian union, add to these the Apostles' Creed. Most Congregationalists will hail with satisfaction a declaration of this character, affirming the faith of the Episcopal Church in the principal historic facts of Christianity, and in the central doctrine of the Saviour's incarnation and divinity, the truths embodied in the two most venerable creeds of the church; and they will welcome with the same sympathy what is said of the two divine sacraments and the open Bible.

It is certainly a large concession, as all must feel who revert to contests in the past, to relinquish the demand of uniformity in worship, and the use of the Prayer Book. The sole hindrance to full intercommunion, not to speak here of a more intimate union, is in the fourth condition, the recognition of the "apostolic order," or of what is termed "the historic episcopate." According to our reading of history, the earliest episcopate was congregational or parochial. If any different type of the episcopate is to be styled "*historic*," then (as one has said) we must term our episcopate "the prehistoric." But let us not magnify the difference here. The main thing in our contention is that the earliest episcopate was governmental, not sacerdotal; and it must be remembered that the sacerdotal theory of the episcopate, however widely it may be held, is not involved in the creed, or included among the required opinions, of Protestant Episcopalians.

It is pleasant to mark the growth of catholic sentiment among the different ecclesiastical organizations. It is necessary to add, nevertheless, that the practical effect of this wholesome and hopeful change is slow in appearing. The temptation to intrude upon ground already fairly possessed and under good tillage proves too strong to be checked by more generous motives. Our Episcopalian brethren have inserted in the litany the petition, "That it may

please thee to send forth laborers into thine harvest," with the added response, "We beseech thee to hear us, good Lord." Other religious bodies are sending up the same prayer to the throne above. But if laborers are so much needed, why should they be sent where they are not really required? Why should they strive to take work out of the hands of workmen of whom it may be said at least that they need not be ashamed? The actual harm, however, which is done by several of the leading organizations when they come upon ground where Congregationalism has previously been planted and has begun to take root, may be exaggerated. Members of our committee who reside in the nearer and the distant West, and are personally conversant with the facts, testify that frequently our Methodist and Baptist brethren gather into their congregations those whom our churches, for various reasons, fail to attract. Moreover, it is to be remembered that in many settlements the rapid increase in population may quickly render church organizations self-supporting, which at the very outset are obliged to struggle for a maintenance.

The connection of Congregationalists and Presbyterians since the first settlement of the country has been so close, and the points of contact and sympathy so numerous, that in endeavoring to secure inter-denominational comity, we are especially concerned to adjust our relations to them. It is the testimony of some of the best informed members of our committee that hurtful competition in the planting of churches as between the two bodies has diminished, and that in this matter there is a hopeful prospect of a better state of things in the future than in the past. In some districts attempts have been made to agree upon definite rules as to non-interference. But such rules are very difficult to frame on any mathematical basis, and very difficult to carry out when they have been agreed upon. Something in this direction may be done by local ecclesiastical bodies, but past experiments of this kind are not encouraging.

Our committee were authorized, if they saw fit, to call together an inter-denominational congress to consider the subject of co-operation among the ecclesiastical bodies. It did not appear to us expedient to undertake such a measure at present. In addition to other reasons leading to this conclusion, we were aware that a great national meeting of the Evangelical Alliance was called to assemble at Washington, and that to promote the object which we

had in view was one of the particular purposes of that society and of its convention. By the advice and consent of the committee a letter containing an appeal in behalf of comity was addressed to the president of the Alliance, and was presented by him with approving remarks to the meeting. The reading of the letter, a copy of which is attached to this report, was followed by a series of addresses on the general subject to which it related. More recently we became acquainted with the fact that there already existed a committee appointed by the General Assembly of the Presbyterian Church, which was competent to enter into negotiations with us respecting the matter committed to us by the Council. The committee, through its chairman, the Rev. Dr. J. T. Smith, of Baltimore, have met in a very courteous and kindly spirit our proposal to confer together; but there has not been time to prosecute the correspondence.

The committee at one time thought it desirable to collect statistics which might show how great is the loss occasioned by the sort of sectarian intrusion which it is so desirable to avoid. A number of years ago, under the auspices and at the expense of the Rev. Henry Fairbanks, instructive statistics, relating in part to this subject, were gathered and compiled for the State of Vermont. Statistics bearing on the matter have been lately obtained by our brethren in Florida. The same thing has been done for our committee in South Dakota. In several other Western States an attempt was made, but with imperfect success, to gather the appropriate statistical facts. We are convinced, however, that as a basis for any action which the National Council may judge it wise to take, statistical investigations are needless. The evil which we deplore and seek to remedy is apparent. Its magnitude is well understood without any precise arithmetical computation. What we desire is to discover and apply the means of prevention and of cure. It is clear to us that the principal reliance must be on efforts to spread an enlightened, truly catholic feeling that will set the claims of the gospel so high above the claims of sect as to beget an intolerance and holy disgust for the petty rivalries which have retarded the progress of Christianity in this country. As to more specific remedies it is the conviction of your committee that some good may be effected by an appeal to the central authorities in the various denominations, as the only sources from which the requisite influence and constraint are likely to emanate.

In conclusion, we recommend to the Council the adoption of the following resolutions: —

Resolved (1), That the multiplying or continuing of churches in towns and villages, beyond the capacity of the people to sustain them, under the auspices of different ecclesiastical bodies which are essentially united in their faith and teaching, is productive of deplorable evils. It involves a waste of Christian forces. It is inconsistent with the spirit of fraternal co-operation that should animate Christian disciples. It engenders sectarian rivalry and conflict. It presents in the communities where it occurs a spectacle of division which operates in various ways to weaken the practical influence of Christianity and to strengthen the hands of its adversaries.

Resolved (2), That the remedy for the evil thus described lies in the observance of the Christian rule of comity which forbids one ecclesiastical body from interfering on the same ground with the work which another has already undertaken and is faithfully prosecuting. To secure the observance of this rule, next to the spread of an enlightened Christian conviction on the subject, the most important requisite is proper official action on the part of general and local superintendents of home missions, and especially of the several ecclesiastical organizations with which they are connected.

Resolved (3), That a committee on Christian unity be appointed by this Council to communicate the foregoing resolutions, in earnest and respectful terms, to similar committees which have been or may be appointed by other ecclesiastical bodies, and to request that such action may be taken by these organizations as will effectually promote the object which the above resolutions have in view; and that the delegates from this Council be requested to suggest the appointment of like committees in all bodies with whom we are in correspondence.

GEORGE P. FISHER, *Chairman.*
L. H. COBB.

NEW HAVEN, CONN., Dec. 3, 1887.

MR. WILLIAM E. DODGE,
President of the Evangelical Alliance for the United States:

A large committee, of which I am the chairman, was appointed in 1886, by the National Congregational Council of the United

States, to take measures for the promotion of inter-denominational comity. It was the judgment of the National Council that a method should be found "whereby the forces of Christ's kingdom should not only forbid all friction with each other, but should be harmoniously united in an aggressive work against the kingdom of this world." Our committee were instructed to confer with the general ecclesiastical organizations of all other churches of the evangelical faith, in order to secure this result, and to "save the needless expenditure of Christian force," in reference especially to new territory that "shall hereafter be occupied." We were also to consult with other ecclesiastical bodies with a view to the holding of an inter-denominational congress for the attainment of the desired end.

In attending to the business committed to us, myself and my associates have been struck with the fact that in the Evangelical Alliance we have already an "inter-denominational congress," one function of which is the promotion, by judicious means, of just that sympathy and concurrence of action which the National Congregational Council are anxious to procure. Hence I have been authorized to communicate to you, and through you to the Alliance, the proceeding of the Council as above related, and to ask that such action may be taken and such recommendations made by the Alliance as will tend to put a stop to that unseemly and hurtful competition and rivalship of different denominations in the propagation of the gospel in this country and abroad, which is to some extent a scandal in the eyes of the world, and an obstacle to the spread of the faith which we hold in common. I am,

Very respectfully yours,

GEORGE P. FISHER.

REPORT OF COMMITTEE ON UNION WITH FREE BAPTISTS AND OTHER DENOMINATIONS.[1]

The committee to which was referred the subject of union with the Free Baptists, and, by a later vote, other denominations, respectfully reports as follows: —

The subject contemplated was doubtless that of organic union into one denomination, for the subject of denominational *comity* was expressly referred to another committee.

[1] Page 21.

The only consideration which could come practically before the committee had reference to the one denomination specifically named the Free Baptists. For although your committee was duly informed of the appointment of a committee on organic church union by the General Convention of the Protestant Episcopal Church of the United States, the plan thus contemplated was known to make, very naturally, the episcopacy of that church indispensable. Your committee saw no light in that direction.

The committee regrets that it can report no particular plans for organic union with the Free Baptists. In our opinion, the time is not ripe for maturing hopeful plans of formal unity. The movement in this direction must take its natural course. A look at the field shows that no essential differences separate us.

That denomination originated, or, rather, its first church was organized, in the year 1780. Its first minister and practical founder had been a lay member of the Congregational church of his fathers, having confessed his faith there after his conversion, which had resulted from the preaching and sudden death of George Whitefield. The burning zeal of the convert, and that of a few like-minded, found no sympathy in a communion which, supported by taxation, and pervaded by hyper-Calvinism, exhibited the want of spiritual life and a largely formal religion. With the passing of time, and after much pain of soul, the leader left the "standing order," as it was called in New Hampshire. A protest against compulsory taxation of citizens for the support of the gospel; a protest against a theory of the ministry which made it a profession for support, and for which morality and a liberal education were the qualifications; a protest against a doctrine of ultra election and reprobation; and, on the other hand, the consciousness of a vital experience in one's soul of the love of Christ and the work of the Holy Spirit, — such were the causes, largely local, which made this separation, with a subsequent departure on the mode and subjects of baptism. The separation was justified, it was needed; for, on every point, save the last named, our churches now hold the identical positions the early Free Baptists maintained. On the other hand, they early held their views, naturally, in an extreme form which has also passed away. Such a separation could not now take place. Their first preacher, often an itinerant, did not contemplate a denomination. It came of itself.

The once severe antagonisms are gone. These prejudices, largely

caused by a tyrannical oppression even in legislation, have in good measure ceased: while we are glad to recognize their evangelical faith, their Congregational polity, their missionary spirit, their united loyalty to human rights when it cost sacrifice, and their increasing educational work. Their direct gospel method and our growing evangelistic work readily harmonize.

But your committee sees two obstacles to the present success of direct negotiations. One is the baptism question, although it is a matter of pleasure that those churches bar no Christians from the Lord's table on that account. We sit together in heavenly places. Still, the question of a mutual toleration is not without frictions. There is, also, in any body of Christians called to a special place and developed in form by God's providence, an indefinable historic spirit which is dear and to be treated tenderly. Denominations are not made, they grow. If they unite, it is because they grow towards each other and together. Formal attempts may mutually repel.

We are glad to find a steadily growing sympathy. In many places it seems hard to tell why we are apart. The committee believes that this spirit should be cultivated. We are natural allies in the work of the Lord, in faith and in polity; and they are the nearest to us of all the denominations. Our ministers should prize this alliance in its spirit. Nor does your committee think that in sparsely settled places there is any justification for Free Baptists and Congregationalists to divide into two weak bands. Mutual toleration in one, or even absolute concession of points not vital, is better than division.

The committee cannot recommend any formal measures in this matter. It contents itself with advising the passage of the following resolution: —

Resolved, That the Congregational churches express to the Free Baptist churches their appreciation of the work which those churches have done and are doing in the cause of our Lord; and our cordial sympathy in doctrine and polity, trusting for a reciprocal kind feeling, expressing regret that churches so closely of the same form, substance, and spirit should not be formally one body, and hoping that a common experience will hasten the coming of such a union, for its obvious advantages in the great work committed to us alike.

The committee thinks, however, that this subject of the organic union of denominations ought not to be lost sight of. It is there-

fore recommended that this committee, with any needed changes, if any are needed, be continued, to note the signs of the times and act as may seem desirable, and to report at the next session of the Council.

Respectfully submitted,

A. H. QUINT,
For the Committee.

RESOLUTION IN RELATION TO THE METHODIST PROTESTANT CHURCHES.[1]

WHEREAS, The Methodist Protestant Church, a body including 150,000 communicants, and owning and operating a publishing house and a number of colleges and seminaries of learning; a body which is wholly evangelical in doctrine, and almost entirely Congregational in polity; a body whose main strength lies in Western Pennsylvania, Southern Ohio, and Maryland, a section scarcely represented by our churches; a body already closely related to us by many representatives in our pulpits, — has expressed through many of its leading representatives a desire to come into closer fellowship with the churches of the Congregational order; therefore,

Resolved, That a committee of five be appointed by this National Council to open correspondence with any committee or body representing the Methodist Protestant Church, and having authority to treat upon such matters, and ascertain if some arrangement cannot be made whereby these two bodies may be brought into closer relations to each other in fellowship and the administration of their work, which relations it is hoped in due time will result in organic unity.

ALBERT F. PIERCE.

THE REPORT OF COMMITTEE ON THE CHURCH LOAN FUND TO THE NATIONAL COUNCIL.[2]

As soon as practicable after the meeting of the National Council at Chicago, at which this committee was appointed, the chairman opened correspondence with the other members, asking suggestions as to plans of co-operation in the work assigned to the committee. Two of the members, Deacon Stephen Smith, of California, and

[1] Page 47. [2] Page 32.

Mr. E. W. Blatchford, of Illinois, wrote that it would be impossible for them to serve on the committee. The Hon. E. S. Jones, of Minnesota, and Mr. A. Williston, of Massachusetts, consented, and both made substantial contributions to the fund.

The spiritual needs and destitution of the large centres of population were under discussion in our State and local associations, and in the religious press. Dr. A. L. Frisbie in the *Advance* of December, 1885, made it clear that something must be done by Congregationalists to meet these pressing wants, especially in the way of help in church building.

In January, 1886, the Hon. Warren Currier, of St. Louis, Mo., wrote to the secretary of the Congregational Union, offering to be one of a hundred to raise a fund of $100,000 for the work in cities and influential centres. Judge Currier promised to use his influence to have the matter brought before the National Council which met in Chicago in October of that year. The secretary of the Union, with his usual promptness, pushed the suggestion and the offer with great energy, and started a Perpetual Loan Fund in connection with the Congregational Union. At the time of the meeting of the National Council in Chicago, there had been raised in cash and contributions $16,000. By general and individual consent this was made a part of the hundred thousand to be raised as the National Council Loan Fund. The chairman of your committee, at the suggestion of the secretary of the Union, so reported it to the National Council at Chicago. Under the stimulus given by the action of the Council and the earnest efforts of the secretaries, funds came in to the Union as never before. The receipts for the year 1887 were over $152,000, but there was no distinction made on the books of the Union between the loan fund started by the secretary a few months before and the National Council Church Loan Fund. In the mind of the secretary they were one and the same fund. The moneys coming in the usual way without specific designation, the regular receipts were sent to donors. The secretary of the Union kept a record of the amount which he considered belonged to the National Council Church Loan Fund. When this amount reached the required sum, a statement was published in the *Church Building Quarterly* to that effect.

It subsequently appeared that two considerable pledges, which at the request of the donors had been credited to the loan fund,

were in the end paid over by the subscribers themselves to the churches aided, as grants instead of loans.

This diminution of the loan fund has, however, nearly been made good by gifts and pledges which we hope will soon be redeemed.

In the fund there are $86,000 loaned to forty-two churches, $6,500 in cash in the treasury. More than seven thousand dollars have been paid back by the churches and reloaned.

In conclusion we recommend that this fund be held perpetually in the sole custody of the American Congregational Union under the designation "The National Council Church Loan Fund," that theUnion be asked to report the condition of it to the National Council at each of its sessions hereafter, and that your committee be discontinued.

In behalf of committee,

JAMES G. ROBERTS,
Chairman.

REPORT OF COMMITTEE ON THE MEMORIAL TO JOHN ROBINSON.[1]

The undersigned, a sub-committee of the committee on the memorial to John Robinson in Leyden, beg leave to report.

At the third session of the National Council, at Detroit in 1877, this committee was first appointed. It has reported progress at St. Louis, at Concord, and at Chicago, and has been continued, with one or two changes to cover death and resignation, to the present date. For a time the idea was entertained of a statue in the little square in front of St. Peter's church in Leyden. But finding the proposed erection of such a memorial likely to be too expensive, and also attended with other difficulties, chief of which was that it must be wholly ideal, they have at last obtained, after a personal visit to Leyden by two of their number, the full permission of the authorities of that city to place a memorial tablet, about eight by seven feet in size, against the outside wall of the church beneath

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which Robinson lies buried, in a recess facing the site of his dwelling across the street, and of the place of worship of the Pilgrim Fathers.

The form for the inscription, which has been prepared, only awaits the final decision of some of the members of the committee residing at a distance, and the official approval of the Leyden authorities (which they made the condition of granting our application). One of the committee, the late Mr. A. S. Barnes, proposed, before his death, that a representation or figure of the "Mayflower" should be placed at the head of the tablet,—a suggestion sure to commend itself to all.

This tentative inscription has been placed in the hands of a prominent worker in marble and stone, who offers to prepare a granite tablet with the lettering required, and to place the same on a vessel sailing to Rotterdam, for the sum of five hundred and forty-two dollars; to which an additional sum of say one hundred dollars would need to be added for transportation to Leyden, and the expense of setting the tablet in its place.

We had expected to be able now to report to the National Council that this or some similar offer had been accepted, when two distinguished artists, to whom our plan had been submitted, advised, and one of them in the strongest terms, that *bronze* should be substituted for granite, on the ground of its superior artistic excellence, and the greater legibility which could be given to the letters. They urged the importance of making no mistake in the matter, as the tablet might be expected to endure as long as the church building itself, which, as the principal one in the city and from its historical associations, will never be allowed to decay. They also furnished us with the names of those most competent to advise in the matter, and able to make a reliable estimate of the expense, which would perhaps be considerably larger than the tablet originally proposed.

To this extent, therefore, the committee report progress, and beg leave to nominate as a member of the committee, in place of Mr. A. S. Barnes, deceased, his son-in-law, the Rev. Charles R. Palmer, D. D., of Bridgeport, Conn. The committee would then consist of Rev. H. M. Dexter, D. D., Massachusetts; Rev. S. C. Bartlett, D. D., New Hampshire; Rev. George E. Day, D. D., Connecticut; Rev. J. K. McLean, California; Rev. C. R. Palmer,

Connecticut; E. W. Blatchford, Esq., Illinois; and Rev. W. A. Robinson, New York.

All of which is respectfully submitted by the sub-committee for the committee.

HENRY M. DEXTER,
GEORGE E. DAY, } *Sub-committee.*

WORCESTER, Oct. 9, 1889.

REPORT OF COMMITTEE TO ATTEND MARIETTA CENTENNIAL.[1]

YOUR committee was appointed to be present in the name of the National Council at the centennial celebration of the first organized and permanent settlement of the territory northwest of the Ohio River, held at Marietta on the 7th of April, 1888.

Two members of the committee only were able to be present, of whom the senior, Rev. A. L. Chapin, D. D., who delivered a much-valued address on the occasion, has been so far laid aside by illness as to be unable to attend this meeting, or to take part in preparing this document.

The settlement of Marietta deserves to be commemorated, not only because it is a beautiful village, the home of many precious memorials of our fathers, in whose beautiful cemetery, surrounding the mound which covers the dead of a nameless primeval race, rest the heroes of those early and often bloody struggles which trained America for her place in history; nor yet because it was the initial point of that great migration which with an unspeakable cost of toil and sacrifice transplanted the refinements of home and all the elements of a Christian civilization across the continent; nor yet because it was the first permanent settlement in a territory now occupied by five great States, whose population already exceeds fifteen millions: it deserves to be commemorated because it was the first practical step in carrying out that compact whose pivotal point was the ordinance of 1787, an ordinance which not only opened the Northwest to settlement, but rendered that territory, and ultimately all this continent, the home of freedom

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forever; an ordinance which rendered Abraham Lincoln and an ocean-bound Republic possible.

It was appropriate that Congregationalists as such should participate in that celebration, and it is felicitious that this report is to be made here, in the old Commonwealth of Massachusetts; for while Virginians, such as George Washington and Thomas Jefferson, and patriots of other States, had a most honorable part in securing the passage of the ordinance of 1787, it was left for New-Englanders, many of them from Massachusetts and most of them Congregationalists, to insist on the liberal and sound principles of that ordinance as a condition of their purchasing land in the new territory, and placing a strong military colony between the Indians on the frontier and the older States. And under the lead of Rufus Putnam, a native of Sutton, Mass., and Manasseh Cutler, a Congregational minister, they did insist, and when they had carried their point, and the great West was forever secured to liberty, they sailed down the Ohio in a vessel whose very name, the "Mayflower," revealed the spirit of the new pilgrimage, and founded the city which has proved the first outpost of a migration that has no parallel in history, where, almost as soon as it was no longer a fort, they founded a Christian college which deserves to be fostered until it becomes their worthy monument.

It was surely fitting that some one should stand with others in your name by the graves of such pioneers, and rejoice in all that has been won by their wisdom and patience for the millions yet to be.

All of which is respectfully submitted,

J. M. STURTEVANT,

For the Committee.

REPORT OF THE COMMITTEE TO MEMORIALIZE CONGRESS ON TEMPERANCE.[1]

Your committee, appointed by the Council at Chicago in 1886, beg leave to report progress.

We were instructed to ask of Congress "the appointment of a commission to gather and present facts and statistics concerning the manufacture and sale of intoxicating drinks, and the effects of their use."

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Another department of the government, viz., the United States Treasury, through its Bureau of Statistics, has anticipated in part any such inquiry by committee of Congress. It issues a report on the production, consumption, and taxation of spirituous liquors, wines, and malt liquors in this country from 1840 to 1888, inclusive, and it is such a statement as no Congressional committee could make in time for this meeting of National Council, and any such committee would have to obtain the facts and statistics from this Bureau of the Treasury Department. We summarize the information.

Our total annual consumption of these three classes of intoxicants during forty-eight years past has risen from something over seventy-one millions of gallons (in 1840) to nearly a thousand millions, viz., eight hundred and eighty millions (in 1888). Distinguishing among these three classes of drinks, no country in Europe now drinks distilled liquors to the extent to which we do, save Sweden; in the drinking of wines France alone goes beyond us; and Germany and Great Britain alone in the drinking of malt liquors. Since 1876 the consumption *per capita* in the United States of spirituous liquors has not materially diminished, being 1.32 gallons per head in the former year and 1.23 gallons per head in 1888; that of wines and malt liquors was 7.28 gallons in 1871, and 13.07 gallons in 1888. Going back to an earlier year for comparison, it is said that previous to 1840 the consumption of spirituous liquors *per capita* was decreasing, and since that year it has fallen from 2.52 gallons *per capita* to 1.23 gallons *per capita*. That of wines has risen, however, from 0.29 gallons for each person to 0.59, being the largest in 1888 for forty-eight years (having more than doubled); while that of malt liquors has risen in the same period, from 1.36 gallons for each person per annum to 12.48 gallons. The use by our people of all liquors that intoxicate has swelled threefold *per capita*, and more, viz., from 4.17 gallons per annum for each man, woman, and child, to 14.30 gallons for each individual. The general result is, that instead of diminishing the means of intoxication in use by becoming a more Christian or a more abstinent people, we have increased them for a generation past, and for a generation and a half have increased them largely.

Whether the Treasury figures favor the supposition that milder intoxicants have vastly increased in use because they have taken the place of spirituous ones, can be easily seen. Between 1840

and 1876 petroleum was largely introduced for illuminating and heating purposes, which would affect the trade in alcohol, and the chief decline of this trade was in those years; while the great increase of malt liquors was not then, but since 1876, each individual consuming the same amount of spirituous liquors as before (1.32 per head in 1876, 1.23 in 1888; but of malt liquors, 6.83 per head in 1876, 12.48 per head in 1888). The simple fact is, that a great consumption of milder liquors has been *added to* that of more fiery ones. Nor have domestic wines in place of more expensive foreign ones lessened the vinous intoxication of our countrymen, the native ones increasing ten times since 1870, while the foreign ones have diminished but little over one half, instead of many times more, or disappearing altogether. At the same time the increase also of malt liquors has been enormous, of which ninety-nine per cent are now of domestic production.

The Treasury Bureau reports nothing on the other branch of inquiry proposed, viz., "the effects of the use" of intoxicating drinks. This is a philanthropic question, rather than a statistical one. It is a very wide one, for moral as well as physical effects can be included, or the bearing of the liquor traffic on the health, manners, prosperity, personal and social happiness, and virtue of the people. Whether Congress, which will find among the statistics here drawn from, that the liquor trade, internal and external, now pays to support our federal government more than a hundred millions of dollars per annum ($100,293,628), will ever lend itself to a philanthropic exhibit of facts going to show that this is a national tax upon a business that ought to come to an end so far as intoxicating beverages are concerned, is among things unknown. The efforts of Hon. William E. Dodge as a member of Congress and an eminent philanthropist, long expended in this direction, were fruitless. If Congress, in the course of time, could be led to do anything, it would perhaps be through the united earnestness of great religious bodies. Our report of progress here is, that correspondence has been opened with other such bodies; that at the annual meetings of some for this year no union in a memorial to Congress could be secured, though it may yet be through such general or permanent committees on temperance as some of them have; that one such committee deems it the duty of the body appointing it to act in its stead, and will ask it to do so; and that the united memorial proposed does not seem to make its

own appeal to all, some inclining to separate denominational memorials. We have done and discovered enough to be aware that much time and correspondence, if not other labor and expense, will be required to secure united action. Perhaps a fresh committee entering into our labors would be desirable; and with all readiness to serve the Council, the churches, and the cause, it would be a relief to us, after this report of partial progress, to put the information and correspondence we have into the hands of others. We suggest that the time may be auspicious for somehow enlisting authorities of the Roman Catholic Church, as well as Protestant bodies, in the proposed showing as to the national liquor traffic, though we do not yet see how.

Under the impression that we were to memorialize Congress generally rather than in a restricted and special way, we addressed to that body a brief memorial, which was respectfully received and printed by order of the Senate as "Miscellaneous Document No. 88." It asked for no action by Congress, and in no respect stands in the way of other action by us or by the Council. It was temperate and modest in its suggestions, which were not as represented by reporters, and were quite below the convictions of each and all of the gentlemen who signed it. A copy so signed is appended to this report. If it has any moral influence in favor of temperance, it will turn to us for a testimony, — it can accomplish nothing more, — and we are perfectly willing the responsibility for it should rest solely on us.

Respectfully submitted,

GEO. F. MAGOUN, Iowa.
JAMES G. DOUGHERTY, Kansas.
DARIUS A. MOREHOUSE, Maine.
WM. L. BRAY, Wisconsin.
FRANK G. CLARK, Iowa.

MEMORIAL.

To the Senate and House of Representatives of the United States in Congress assembled:

Gentlemen, — The last National Council of the Congregational Churches of the United States, meeting in Chicago, Oct. 19, 1886, appointed as a "committee to memorialize Congress on temper-

ance," the undersigned, citizens of different States, viz.: Rev. George F. Magoun, of Iowa; Rev. James G. Dougherty, of Kansas; Rev. Darius A. Morehouse, of Maine; Rev. William L. Bray, of Wisconsin; and Frank G. Clark, Esq., of Iowa.

The Council, meeting triennially, now represents 4,277 churches, containing 436,279 members, and other persons connected with them, and also regarding the national legislation that bears upon this subject (whether favorable or unfavorable) as of the highest national importance, amounting to several times their own number.

The committee beg leave to suggest to your honorable body: —

1. The propriety of forbidding by law the sale of intoxicating liquors as beverages to all other persons on the Indian lands, as well as to the Indians themselves. It is well known that the existing laws prohibiting the sale to Indians prevent, so far as enforced and obeyed, great poverty, wretchedness, violence, and crime. Intelligent citizens, and especially Christian persons like those creating this National Council, see no reason why white men, under national jurisdiction in the same Territory, should not also be protected from these evils. The world knows well that multitudinous wrongs inflicted by white men upon Indians are due to intoxicating drink, and the responsibility must rest upon Congress of legally removing this predisposing cause of these wrongs, since it resides nowhere else.

2. The propriety, justice, and duty of forbidding by law the same traffic for the same sufficient reasons, on the military reservations in the Territories belonging to the nation, and in the District of Columbia, all under your jurisdiction. The local authorities in all these take the law from your body; and the reasons why you should prohibit a traffic so injurious to citizens of the United States in all these places are now among the commonplaces of public policy. We are not appointed to argue before your honorable body a question which so many of your own number can adequately present, but simply to convey to you the strong and deep convictions of those throughout the land, in forty-seven States and Territories, whom we represent.

It should be added here that on the same grounds on which prohibiting the sale of intoxicating beverages to a part, as now, or all of those under Federal jurisdiction, is right and binding, prohibiting the manufacture on national premises for such sale must be also. The manufacture of alcoholic liquids for other purposes,

chemical, mechanical, manufacturing or sacramental, is not here included:

3. The importance of so adjusting Congressional legislation on imported liquors with that of the States, respecting their sale within each State as beverages, as to avoid conflict. Where this sale is allowed by local law, no conflict of laws, or of practice under them, will occur. Where the States restrict the sale by license or local option, so called, or prevent it by general prohibition, such conflict is as injurious and contrary to public policy as in any other supposable case. It can only contribute to the unlawful sale against State policy, and to all its disastrous results. If a commonwealth is endeavoring to suppress a traffic so woful and shameful, anything but perfect harmony between the laws of the State and those of the nation is a menace to the public good of the commonwealth.

Without raising the question whether any of our States, desirous of a free or a restricted vending of means of intoxication, could not itself produce, by the industry of its own citizens, all it can consume, and recognizing its right to make lawful sales of imported as well as of domestic liquors, we respectfully ask whether commonwealths that prohibit both should not be exempted in some way from the importation. The Supreme Court rules that the State cannot now prevent any such importation in original packages authorized by your enactments; but also that each commonwealth has the right entirely to prevent all sale by law. Yet so long as the imports go where they cannot be lawfully sold as beverages, a conflict of practice is inevitable. It is for your honorable body, and for you alone, to bring it to an end by adjusting your importing laws impartially to the varied legislation of the States. It is not for us to suggest how, but it would seem that it can be readily done.

4. The submission to the States under the forms of the Federal Constitution (Article V.) of the question of so amending the Constitution as to make the sale, and the manufacture for such sale, illegal throughout our national domain, as slaveholding now is. We are not called upon to argue in favor of such an amendment. Its friends realize the misery of hostile policies in adjoining States, and doubt if the nation can be partly permissive of such a national evil and partly prohibitory. Citizens who have voted in their own States against prohibition by constitutional

amendment would generally oppose it in the Constitution of the nation; those who favor State prohibition will favor national prohibition as well. We represent those who are not at one among themselves as to either. But in a government of the people, for the people, by the people, there would seem to be no question that this is something which the people themselves, and they alone, can decide, and will eventually decide. And it would seem to follow that it is their right to have it submitted to them. *They* cannot indicate the process of deciding whether the organic law shall be amended or not. They cannot exercise their right until Congress takes the first step; cannot even express their will that the Constitution shall not be amended.

If the two-thirds majority required by Article V. cannot be secured, those who oppose will see it fail as they wish, though a minority; if it can, they ought, as citizens of a republic, to be willing that amendment should carry by a two-thirds vote. If they or their representatives are not willing, and even submission is prevented, does not a republican form of government pledged to us by the Constitution fail at this point? There is even a very obvious reason why opponents should desire a speedier submission to the people of the country, by States, than friends of the measure deem fair or wise. Public opinion is slowly forming everywhere. Only within a few years have legislatures submitted the State question to the people. A hasty or premature submission by Congress would defeat it. With you, gentlemen of the national legislature, it rests to refer to the States the question of change in our organic law at such a time as will be just to the advancing convictions of their citizens.

And your memorialists, as in duty bound, will ever pray for divine wisdom in your councils, and the divine blessing on your enactment for the good of the people.

(Signed) GEORGE F. MAGOUN, Iowa,
JAMES G. DOUGHERTY, Kansas,
DARIUS A. MOREHOUSE, Maine,
WM. L. BRAY, Wisconsin,
FRANK G. CLARK, Iowa,
Committee of the National Council.

MEMORIAL FROM THE CONGREGATIONAL CHURCHES OF CONNECTICUT.[1]

Mr. Moderator, Fathers, and Brethren, — In behalf of the Congregational churches of the State of Connecticut, I am commissioned to present for your consideration a matter which, in the minds of Connecticut Congregationalists, and, as is believed, in the minds of many of our brethren in other commonwealths, is of large importance. I refer to the relation of the churches of our order to the great national benevolent societies which are made the channel of the churches' contributions.

This matter, best and briefest, will be brought before you, if I read the action taken at two general conferences of the Connecticut Congregational churches.

REPORT OF THE COMMITTEE OF THE GENERAL CONFERENCE OF THE CONGREGATIONAL CHURCHES OF CONNECTICUT ON THE RELATIONS OF THE NATIONAL BENEVOLENT SOCIETIES TO THE CHURCHES.

At the meeting of the General Conference of the Congregational churches of Connecticut, held at Middletown in November, 1887, the following resolutions were presented from the Naugatuck Valley Conferences : —

Whereas, The American Board of Commissioners for Foreign Missions, though virtually related to the Congregational churches of the United States in every point of *fact*, is nevertheless wholly *independent* of them in *law* and *management;* and

Whereas, The churches of our order, on this account, are without an instrument created and controlled by them for the propagation of the gospel in foreign fields ; and

Whereas, These facts not only discredit our polity, but also threaten our peace ; therefore,

Resolved, 1. That we deem it of the utmost importance, alike to the continued prosperity of the Board and of the churches, that the contradiction between *fact* and *law* which exists in their relations to one another be removed, and that the churches should participate directly in the management of the missionary work which they sustain.

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Resolved, 2. That, in our judgment, this result can only be reached by the election to corporate membership of representatives of the churches, designated in some manner by the churches themselves.

The following resolutions also were offered by Rev. W. H. Moore: —

Resolved, 1. That, in our view, the best promotion of the objects of the several national Congregational benevolent societies requires that these societies come under the organized control of the Congregational churches of the United States, by some plan acceptable to said societies and said churches.

Resolved, 2. That we commend this subject to the favorable consideration of each of said societies.

Resolved, 3. That we request the National Council of the Congregational Churches of the United States, at its next meeting, to appoint a commission, to invite each of said societies to appoint a committee, in order that these committees, or so many of them as are so appointed, may meet said commission in a joint conference to consider this subject, and, if practicable, to agree upon, and recommend, some common plan to said Council and said societies, which, if adopted by said Council and said societies, shall secure this end, with the understanding that said plan, if adopted by the Council, may go into effect between it and all or any of said societies adopting it.

Resolved, 4. That the foregoing resolutions be sent to each of said societies, and to each State and Territorial body of Congregational churches.

The committees to whom these two sets of resolutions were referred respectfully submit the following report: —

1. That they find themselves in substantial accord with what they believe to have been the intent of the framers of the foregoing resolutions, viz., that some plan should be devised whereby the Congregational churches of the land may be brought into closer, more responsible, and more effective relations to our several national benevolent societies, either by a direct vote through the State bodies in the election of their controlling members, or by an expression of preference which shall be tantamount to a nomination and election.

2. That they find these several national benevolent societies so differently organized, and their affairs so differently administered,

as to require the freest and fullest exchange of views, the frankest Christian consultation with the corporate members and executive officers of said societies, and the greatest wisdom of all concerned, before any plan should be *pushed* or even put forward *officially* by *this* or any other body of local churches.

3. That they heartily rejoice at the appointment by the American Board at its late meeting in Cleveland, of a committee, "to consider the relation of the Board to the churches and individuals who make the Board their missionary agent, and the expediency, in view of the facts which they may ascertain, of securing a closer union between them; and that this committee be instructed to report such action, if any, as they may deem wise, in this direction, to a subsequent annual meeting of the Board."

This action seems to the committee a move in the right direction, and to be full of promise that all our national benevolent societies, in due time, will so adjust their mode of organization and of administration as to bring the churches of the land into closer, more responsible, and more effective relations to them, which is eminently desirable, and is believed to be wholly practicable.

4. That, in their judgment, it is not expedient for this Conference to recommend *any method* by which the proper adjustment of the relations of our national benevolent societies to the churches can be effected; *for the reason* that, whatever be our *present thought*, more light may be expected from Conference with this already appointed committee of the American Board, and with other committees which we may reasonably expect will be appointed.

They therefore offer the following: —

Resolved, 1. That, in the judgment of this Conference, the National Council of the Congregational Churches of the United States, at its next meeting, should appoint a committee of seven or more, and that our several national benevolent societies, in accordance with the late action of the American Board, at an early day should appoint a committee of one or more, as in their judgment is wise; and that these several committees should seek a conference with the committee of the American Board already appointed; look over our whole benevolent denominational work, and, if practicable, recommend to these national societies, and to the churches, some plan by which the above indicated relations of said societies to the churches may be brought about.

Resolved, 2. That a committee of one be appointed by this body, to seek the appointment of the above-named committees by memorializing the National Council in behalf of the Congregational churches of Connecticut; and by such communication with our different national benevolent societies as, in his judgment, will be most likely to accomplish the desired end.

In these statements, and in the resolutions offered, your committee are happy to report themselves as unanimous.

Respectfully submitted,

J. E. TWITCHELL,
W. F. BLACKMAN,
WILLIAM S. PALMER,
C. E. MITCHELL,
Committee.

George M. Woodruff, of Litchfield, has not been able to meet with the committee, and therefore his name is not appended to this report.

NOTE. — The foregoing report was presented at the General Conference at Meriden in November, 1888, and was accepted, and the two resolutions with which it closes were adopted, and Rev. Justin E. Twitchell was appointed the committee called for by the last resolution.

WILLIAM H. MOORE, *Registrar.*

In accordance with these instructions, as a committee of one I forwarded to the headquarters of the various national societies copies of the action of the Connecticut State Conference, and have communicated with these societies, either by letter or in person, asking for the appointment of committees, as contemplated in the foregoing resolutions.

Of course the action of these different national societies, in reference to the case in hand, does not especially concern this body.

I may, however, inform you that the Home Missionary Society has appointed its committee of one; the American Missionary Association, its committee of one; the American Congregational Union, its committee of three; the Sunday School and Publishing Society, its committee of three; that the New West Educational Society has reported favorably, and will doubtless appoint its committee.

The American Board, as you know, at its last annual meeting in Cleveland, appointed its committee of fifteen, holding out its *olive branch* in the face of the churches.

A door, therefore, seems to be wide open for such a conference of committees appointed by the different societies as we believe will adjust the machinery of these different societies, or rather suggest a mode of adjustment in harmony with the wishes of the churches. It remains for the National Council, now and here in session, to appoint its committees of *seven* or more, in harmony with the memorial which I have the honor to present.

I cannot think that there will be any hesitation on the part of Council. Things have been said and written on this subject, and other things are in the air, which bid us look over the whole ground with prayerful *deliberation*. We shall be at *one* upon this matter when we understand *each other*.

In the full conviction, therefore, that the subject which I have the honor to present calls for consideration, and in the full conviction, also, that the consideration contemplated will issue in wise recommendations, I would offer the following: —

[The resolutions presented by this committee, as amended and adopted by the Council, may be found on page 30.]

MEMORIAL OF NORWEGIAN MISSION UNION.[1]

To the National Council of Congregational Churches of the U. S. A.:

Beloved Brethren in the Lord, — "Grace be unto you, and peace from God our Father and from the Lord Jesus Christ."

We who come to you in this manner are the children who do not yet walk in children's shoes, and have not yet been able even to walk at all. You are men in the strength of mature years; but notwithstanding the difference in age, we are nevertheless brothers and sisters of the same family. This fact has been more evident to us since Bro. Montgomery's recent visit among us. The consciousness and certainty of this relationship lead the youngest child to come to its oldest brother to talk about its situation, and, if possible, get help and guidance until it can begin to walk alone.

We know that our condition is not entirely unknown to you,

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since Bro. Montgomery has given to you the information which he received during his first visit here.

Some years ago several mission societies were established in this land through the labors of Bro. F. Franson, who may be known to some of you. But experience has taught us that it is not enough merely to form societies. In every such place the work needs to be sustained, if it shall not die away. Inasmuch as we have been in want of both sufficient strength and the necessary means to sustain this wide-stretched work, the result has been that some of these mission societies have died out, or gone over to other and stronger denominations, while others continue, but maintain a languishing life.

This is the more lamentable because, wherever our working brethren go, we find the fields lie open for them, and the people thirsting for the gospel, and the call, "Come again," is heard everywhere. But the workers are too few and the means insufficient. Consequently, any permanent, and still less orderly, work is out of the question. This is, of itself, a great pity; but another pity is that as soon as a spiritual revival starts up, through the labors of our workers, representatives from the State church and from other denominations come into the field. The one comes to warn the people against "heresy," and the other to fish with a seine. The result is that a sectarian spirit arises. The latter can the easier carry on this ignoble mission because they are supported partly from England and partly from America. In many places this has occurred; and when our workers come again they are received with suspicion, or find their fields torn with divisions, and thus the continued prosecution of the work is greatly hindered.

The few societies which still exist (some of them burdened with debt for the houses of worship which they ventured to build) are barely able to maintain an unbroken work in their own places, and still less to contribute to send out workers upon the field. Of such self-supporting societies we have only four. Therefore, the laborers which we have are such as are satisfied with the *little* which is freely given them at their visits, and which is often insufficient even for their humble needs. This does not tend to awaken the people to great self-sacrifices.

We are convinced that these difficulties would be removed, in large measure, if we were in a condition to place competent men

in the most important points in this country. They would be able not only to maintain and (humanly speaking) guide the work, but also be a blessing to the surrounding regions. But to do this money is needed, for preachers must eat, drink, and be clothed; and some must have a place to live in, and some certain dependence with which to provide for their families. All this costs money. This little fact has made many young and gifted men very willing to listen to offers that have come to them from the country upon the other side of the Atlantic. These offers run about as follows: "Norway is so poor that you cannot there have a prospect of being able to live, at least to live as preachers. But we have money sufficient. Come over and help us, and in those respects you shall want nothing." We do not wonder that they listen to these invitations, especially as we are actually not able to support them, or offer them similar advantages. But while this is your gain, it is our loss.

In this connection we will call your attention to one fact further, and that is, that as the fruits of our work, our brothers and sisters have gone, and are going, over to you. The result is, that our ranks become thin, and we must labor to fill up the gaps; but in this way your ranks are fillled with those for whom you have not labored. From us you have added to your vigorous strength. You are the strong brother in the advance; we are the last born, the babe. Thus, when everything is considered, you are in this way our debtor. We now fraternally offer you an *unsought* opportunity to become the creditor, and we will thankfully take the debtor's place; but with the sure conviction that we will yearly continue to pay off our debt in the same way that we have hitherto made you our debtors. Our progress has always, even if in a small degree, been your gain. The word is sure. "He which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6.

Further, in order to have suitable forces, suitable appliances are needed. This you already know, and you understand what we mean if we only mention the word "school." We need not speak to you of the necessity and significance of such a thing, for in that respect you have had the experience which we have long hoped for. With what would seem in your eyes *a little*, we could come far toward the attainment of this our wish. Could you reach out your hand to us with help we should be heartily thankful, and in few fields would you sow more fruitful seed.

What we wish and need, as you will understand from what has been said, is as follows: —

1. Help to establish a school for the education of preachers. At the beginning, this school would need two teachers, one a theologian and one a teacher in practical topics; and support for these would be needed, and some aid for about six students.

2. Yearly support for four or five missionaries who would work out upon the field. It is not our intention that this aid, if it should be given us, should be permanent; but we have this confident hope that if we receive this help for some years, we shall meanwhile be changed from the tottering child to a vigorous youth, whose duty it is to provide for himself, and that is the most healthy.

We pray you, dear brethren, not to be offended at this our desire, but rather to take it into brotherly consideration. In the hope that you will, in some practical way, sympathize with us in our difficulties, we wish you all every blessing from our common Father, from whom cometh "every good and perfect gift."

Peace be with you all!

In behalf of the Norwegian Mission Union,

M. JOHANNESEN, *President.*
CARL PEHESON.

CHRISTIANIA, Sept. 11, 1889.

STATEMENT IN RELATION TO THE SCANDINAVIAN CHURCHES.[1]

REV. M. W. MONTGOMERY.

THROUGH the gracious providence of God the people of Sweden, during late years, have been richly blessed with the presence of a "wind from the Holy Spirit" spreading its reviving influence over all that land. One of the results of this refreshing from the Lord is that many of the children of God in Sweden have been led to associate themselves in free churches, commonly called "Swedish Mission Churches" or "Mission Friends," to the present number of at least four hundred and sixty-five churches.

Coming thus into greater freedom and into warmer spiritual privileges than they could enjoy in the formalities and worldliness of a state church, they have repeated the history of our Congre-

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gational forefathers. Through a renewed inquiry into the Holy Scriptures as to what constitutes a true church of Christ, they have reached, through many persecutions, the same blessed liberty and essentially the same evangelical faith and practice which our Congregational fathers found through the blood of martyrs and through exile in the wilderness of this western world, where they planted an empire in which the followers of Christ might enjoy true religious freedom.

We recognize with joy the great service to the cause of Christ which these churches have rendered in the promotion of religious liberty and the conversion of men to Christ, and we hereby present to them our hearty Christian salutations as found in Jude xxiv. and xxv.

We request our beloved brother, Dr. P. Waldenstrom, to bear these greetings unto the mission churches in his own home land.

We also rejoice to know that many Christians from the mission churches in Sweden have found homes in the United States and are now our neighbors, friends, and co-workers in the cause of Christ; and that they have formed in this country a number of churches whose confessions of faith and polity are substantially the same as those of the mission churches in Sweden, and of the Congregational churches of the United States.

We, therefore, heartily greet them as new-found sister churches in the Lord; we welcome them as new additions to the Protestant forces in our land, and we cordially extend to them the hand of Christian fellowship, and invite them to co-operate with us in efforts to make this land in all its borders, and the whole earth to its remotest bounds, to become the kingdoms of our Lord and his Christ.

We believe it would be more pleasing to the Lord Jesus and better promote the spread of his kingdom, that the Swedish Mission Friends and the Congregationalists, being thus alike in history and faith, should each declare to the world that they both belong to the same branch of Christ's church on the earth; that they are the same denomination, and do not wish to maintain a division which would be unnatural, sectarian, and merely external; and that they will henceforth co-operate in mutual strengthening and fellowship in the work of the Lord. We believe that the present trend of Christ's church on earth, under the leading of the Holy Spirit, is toward more liberty and closer union.

We see no reason why the Swedish Mission Friends, if they should accept this fraternal overture, should not retain their present name and organization, and carry on the work in their own language and methods, and send delegates to this National Council (which in the words of its constitution "shall never exercise any control over the churches") upon the same basis of representation as Congregational associations.

When our national missionary societies aid Swedish mission churches and ministers to have the gospel preached, or to build houses of worship or parsonages, or aid Swedish students to attend school, this aid is not given for the purpose of making Congregationalists of them (for we regard them as being already essentially what we would call in the English language by that name), and such aided Swedish churches, ministers, and students should have perfect liberty to join the associations of the Mission Friends, or of the Congregationalists, or of both, as they may choose; and that such action should not be considered by either party as any change of denominational relationship. To establish such liberties and fellowship for the local church and for Christ's children, our forefathers suffered martyrdom, and in defence of these liberties we are ready, if it were necessary, to follow their heroic example.

REPORT OF COMMITTEE ON THE FOREGOING MEMORIAL AND STATEMENT.[1]

The committee on the memorial of the Norwegian missions Union, and on the report upon the relation of the Swedish mission churches to our eclesiastical bodies, beg leave to report.

We would respond to the memorial of the few churches in Norway and Denmark, which have come out into our faith and polity, in terms of the greatest sympathy and fellowship. Remembering the struggles of our fathers in leaving state establishments, we bid these churches to be strong in the Lord, and to stand fast in the freedom with which Christ has set them free.

We would also most heartily give them a helping hand in their endeavor to raise up an educated ministry. They are few in number and have not the wealth necessary to found a school for theological training, without which their churches are in danger of being lost to the cause of evangelical truth. They therefore ask our help in this great work, — the beginning of a movement in

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those two countries, which, if encouraged, will recall them to the faith and life of the apostles, but which, if neglected, will leave the people to their old dead faith and life. Your committee would therefore recommend: —

1. That this Council of Congregationalists respond to their cry with sympathy and material aid; that we recommend that $5,000 be annually raised until the next meeting of the Council, in furtherance of the needed ministers' training school and missionary work, which they feel to be imperative to their success, if not to the existence of the evangelical movement.

2. That a committee of five be appointed by this Council to communicate our action to the said churches, to bring the matter to the attention of the American Board, and to do whatever may be needful to secure the ends sought in the memorial.

The relation of the Swedish churches to our own in this country is worthy our careful consideration. They are one with us in faith and polity. We would most heartily welcome their coming into our fellowship. To this end we heartily commend the report on the subject prepared and read by Rev. M. W. Montgomery, which we have examined and slightly modified, to this Council for approval.

All of which is respectfully submitted.

A. HASTINGS ROSS.
WM. A. ROBINSON.
J. B. GRINNELL.

SPECIAL REPORT OF COMMITTEE ON CREDENTIALS, ON CERTAIN CREDENTIALS FROM GEORGIA.[1]

In reference to the delegates from the Conference in Georgia, we would state that your committee has had full and long interviews with them and also with the delegates from the Association of Georgia, and have heard the case on both sides. The difficulty which your committee have found in dealing with the question of the reception of the delegates from the Conference is in the present incompleteness of the organization of their churches in methods of fellowship. As near as we can learn, they adopt Congregational principles in the internal affairs of their respective churches, but have not as yet been able to come up to the normal methods of

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fellowship with other Congregational churches. At the same time we wish to do these delegates justice. They have been hearty in their expressions of Christian fellowship for the churches of the Association; they have also made an attempt to secure a measure of ecclesiastical fellowship with them, which was not accepted; and they say, that if they can have time and choose their own methods, they think they can bring their churches up to the methods of ecclesiastical fellowship which are a part of the common law of Congregationalism.

Now, whether it is better to receive the delegates of the Conference of Georgia with their incomplete application of the principles and methods of Congregationalism, and trust that in time the Christian fellowship that is avowed will work out into normal ecclesiastical fellowship, or refuse to admit them till they have effected an organization in the usual Congregational way, is a question about which your committee are not agreed and which they refer to the Council.

REPORT OF SPECIAL COMMITTEE ON THE CREDENTIALS OF CERTAIN DELEGATES FROM GEORGIA.[1]

The special committee to which was referred so much of the report of the committee on credentials as related to certain Conferences in Georgia which had appointed delegates to this body, respectfully reports as follows: —

A body known as the Georgia United Conference, whose churches were also united in several local or district Conferences, is the reorganization, one year and a half ago, of a body of Congregational Methodist churches, which adopted our polity and declared its adherence to the creed set forth by our commission in 1883, in which reorganization four original Congregational churches, and three Protestant Methodist churches were included. Two of the five district Conferences (all of which elected delegates), and the United or general Conference, which, however, is made up directly of delegates from all the churches, are represented at this Council by one delegate each.

It seems matter for devout gratitude to God that our denomination, always free from complications in the Southern States, and yet well known for its unswerving adherence to the principle of the brotherhood of man under the fatherhood of God, and to the

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equality of rights which flow therefrom, should find a providential opening for its Christian work in the South, both for the gospel's sake and the unity of the Northern and Southern peoples.

The fifty-eight churches thus asking recognition are a factor of most promising importance. The opportunity, if it can be embraced, would also seem to furnish a powerful instrumentality in advancing the interests of that race which hitherto has engaged most of our efforts, and whose interests can most successfully be promoted only by the co-operation of the more favored people of their own region. Our Home Missionary Society has already entered upon this field.

That some question has been raised as to the reception of these delegates is the reason why this committee was appointed.

Another body exists in Georgia known as the Georgia Congregational Association, of fifteen churches, composed almost entirely of colored people, which has from the beginning been recognized by the National Council. The question whether two or more bodies of churches not united to each other by any formal bond, or two bodies of churches somewhat overlapping each other in one territory, can be recognized by this Council, has been so repeatedly settled by precedents, that neither can now admit of question. In fact, this Council has, at this very session, already approved such representation in a specific case, and on the recommendation of the committee on credentials. Some discussion has arisen in the present case because of the fact that delegates of the new churches have come both from district Conferences and from the United or general Conference, which practically assumes that the United Conference answers to what our rules style a State organization, by which is ordinarily understood a body substantially occupying a State, and which also usually includes churches divided into sub-conferences.

Without raising the question whether there is any other organization in Georgia answering to this description, — a question which is not necessary to our purpose, — it seems to the committee that the new churches could not under the circumstances well claim the position of a State organization contemplated by our rules. The Council has no authority to dictate the territorial limits of Conferences, or methods of grouping adopted by the churches. It can only ascertain whether a body is a Conference of churches contemplated in our constitution. Your committee believes that there is no ecclesiastical or other objection to the

admission of the delegates from the two district Conferences which are here represented; and in this opinion it is fortunately supported by the voluntary and frank declaration of the delegate from the Association which was understood to make objection, which delegate, of his own motion and in a Christian spirit, avowed his belief that the delegates from the district Conferences ought to be received by the Council. The objections made by the members of that Association were only against the reception of the delegate from the United or general Conference, as not being entitled to recognition as a State body. And in this opinion your committee fully concurs.

Your committee could here rest the entire matter by the consent of parties naturally sensitive and most deeply concerned. It does not seem wise, however, to ignore the fact that much discussion has been had upon the race or caste question as possibly involved in this case. The Congregational churches of the United States must give no just ground for the charge of forgetting their unswerving allegiance to the doctrine that God hath made of one blood all the nations of the earth; that every Christian, without regard to race, color, or language, is the peer of every other Christian in the rights which appertain to membership in the church of Christ; that no church can rightfully exclude from membership any Christian for the reason of race or color, and that no organization of churches can exclude for that reason any church otherwise qualified. But it does not appear that any rule or act among these churches or Conferences is alleged in violation of these principles; nor anything to warrant any suspicion as to the Christian candor and spirit of these brethren in their endeavor to carry them into effect. Indeed, precedent is not wanting of an ecclesiastical council in which churches of both bodies united for the recognition of a so-called colored church and the installation of a colored pastor. It also distinctly appears in documents before your committee that overtures for the union of the two bodies, each of which directly represents the churches, into a State convention, on the model of the organization of five New England States by a *pro rata* representation, first emanated from the Georgia United Conference, which overtures, whatever their expediency or inexpediency in a practical way, clearly conceded the principle of the equal standing in the church of Christ of both races represented by them. It is not necessary to consider whether any other plan of union

might or might not have been more desirable, when the plan actually proposed ignored the distinctions of color.

Your committee desires to express its sincere respect for the devoted Christian spirit and the frank avowals of the brethren who present their credentials, and, no less, their admiration for the bearing of the members of the Association. Christians of this character will find no difficulty in serving the Lord together in the unity of the Spirit. After, therefore, a thorough examination of the case, and we may be permitted to say, successive prayers for divine guidance, your committee has unanimously come to its conclusion.

Inasmuch, therefore, as these churches and Conferences are undeniably Congregational in doctrine, polity, and spirit, and inasmuch as the rightfulness of admitting the district Conferences has been consented to by the representative of the Georgia Association, and with our profound impression of the Christian honor and integrity of those desiring to be affiliated with our churches, we recommend the passage of the following resolutions, viz. : —

1. That the Rev. S. C. McDaniel, representing the Atlanta District Conference, and the Rev. Stephen E. Bassett, representing the Flint River District Conference, be enrolled as representing these Conferences respectively, and that the Rev. A. F. Sherrill, of Atlanta, be given a seat as an honorary member.

2. That this Council reaffirms the historic position which we conceive to be characteristic of Congregationalism always, the equality of all brethren in Christ Jesus ; and that we admit the before-named delegates of the Congregational Conferences in Georgia to membership in this body, in the belief that they also stand with us on this ground ; and in the expectation that they will use the uttermost of their endeavors at home, to realize and manifest this fact in the promotion of organic union among all the Congregational churches of that Commonwealth. Unanimously submitted,

A. H. QUINT.
JAMES G. DOUGHERTY.
GEORGE W. PHILLIPS.
GEO. LEON WALKER.
HERMAN C. RIGGS.
G. A. SMITH.
HENRY L. HUBBELL.
GEORGE E. HALL.
NATHAN H. WHITTLESEY.

REPORT OF THE COMMITTEE ON SYSTEMATIC BENEFICENCE.[1]

BY REV. FRANCIS E. CLARK.

THREE years ago the National Council which met in Chicago appointed a standing committee of three on systematic beneficence, whose duties, briefly summarized, were "to endeavor by such means as seem to them expedient to increase and promote the wise distribution of the offerings of our denomination for missionary purposes."

Your committee felt that its first duty was to throw what light it could on the methods employed by the churches in raising money for benevolent purposes, upon the success or failure of these methods, and also upon the proportionate distribution of these gifts between local charities and the missionary societies of the denomination. These facts had never, to our knowledge, been gathered, and we felt that such information might supply exceedingly valuable data. Accordingly circular letters were sent to the pastors of every church of the land, which in the Year-Book of 1888 reported benevolent contributions of more than fifty dollars. In all, letters were sent to nearly or quite two thousand churches asking for this information. Together with this letter went a postal card on which were printed the following questions, with spaces left for the replies: —

Do you use the so-called "envelope plan" of systematic benevolence? If so, has it increased or diminished the number of givers? Has it increased the amount of money given? If this plan is not used, what system of collecting is used? What proportion of the money raised is given to local charity? And what to missionary societies of the denomination? What system of benevolence, if any, is adopted by your Sunday school? By your Young People's Society?

Nine hundred and eighteen pastors or clerks of churches kindly filled out and returned the card in season for tabulation, some of them accompanying the postal with a letter containing fuller explanations. A number of others have been received too late for such use. These reports come from thirty-one States, fairly represent-

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ing East and West and North, and to a limited extent the South. These reports it will be seen are representative of churches of different degrees of financial ability, and even the churches that gave very little have not been excluded, for it has been felt that to help them in any slight degree to solve their problem of benevolence was quite the most important work of the committee. In fact all the churches in our denomination which last year contributed any sum between $50 and $100,000 were appealed to, and nearly a thousand of them have contributed of their experience.

It was felt by your committee that a very important point to establish was whether the so-called "envelope plan" of systematic benevolence was actually succeeding in our churches. For ten years or more this plan has been tried in many churches. It is to be supposed that in many churches it has had a fair trial. Many enthusiastic commendations have been given, and there have been heard some mutterings of dissatisfaction. We believe that in the replies received there are data for a fair judgment on this matter. One thing is made very plain by these replies, that in the manner of collecting our money for benevolence, we are not only Congregationalists, but independent Congregationalists. Evidently no pope prescribes the method, and no bishop is allowed to suggest the amount, of our benevolence. No less than thirteen methods for collecting money for benevolent purposes are employed in these nine hundred and eighteen churches.

Two hundred and sixty use the envelope system; thirty-nine use a modification of it; fifty-one use weekly offerings; one hundred and nine use monthly offerings; fifty-six, bimonthly offerings; seventeen, quarterly offerings; eleven, annual or semi-annual offerings; seventy-nine have a stated collection method, mentioning their frequency; eighty-one rely upon special appeals; seventy-four, upon personal solicitation; forty-eight, upon subscription papers, either alone or combined with other methods; eleven have boxes at the door; ten, boxes in pews; one hundred and twenty-seven report that they have no system, or in a vague way hint at "passing the plate," or voluntary contributions of some kind.

It will be seen that the envelope plan, while by no means universal, has been adopted by far more churches than any other one plan, — two hundred and sixty in all. Of these, one hundred and sixty-three report unqualifiedly in its favor, saying that it has increased both the number of givers and the amount given.

Many of those who thus testify are very emphatic in their testimony. "Amount largely increased," "amount doubled," "the ideal system." "used eleven years and preferred to any other," are expressions which frequently occur in these reports. In eleven more churches the envelope plan has increased the number of givers rather than the amount given; in twenty-three churches the amount given has increased and the number of givers has remained the same; so that in one hundred and ninety-seven churches the envelope system may be said to have produced good results. Twenty more are doubtful; twenty-five report slight or temporary effects, or no material increase; and eighteen churches having adopted the envelope plan have, after an unsuccessful trial, abandoned it. Thirty-nine churches have adopted a modified form of the envelope plan, twenty of which report an increase in number of givers and amount of benevolence, while nineteen report unfavorable, or, at least, less favorable, results.

Thus so far as these reports are representative, they indicate that the envelope plan of systematic benevolence, when adopted in full, is, in the great majority of cases, successful in increasing the number of givers and amounts given; one hundred and ninety-seven reporting good results, frequently with enthusiasm, forty-five being doubtful or non-committal, and eighteen pronouncing it a failure. In other words, more than twenty-five per cent use the envelope plan of systematic benevolence, about seventy-six per cent of those who have tried it approve of it, seventeen per cent are more or less non-committal, and seven per cent disapprove.

As to the distribution of the benevolent funds of the church, two hundred and ninety-one churches report that all or practically all the money that is raised is given to the missionary societies. One hundred and twenty-six churches give ninety per cent or more of their collections to missionary societies, and most of the rest to monthly local charities; one hundred and thirty-six churches give eighty per cent or more to the missionary societies; fifty-five give two thirds, but less than three quarters; sixty-two give more than one half, but less than two thirds, to missionary societies; forty-seven report that less than one half their contributions go to the missionary societies; one hundred and twenty-six other churches report somewhat indefinitely, but it seems to be safe to say that fully one half of these give seventy-five per cent of their collection to our seven missionary societies.

So far, then, as these nearly one thousand churches that reported to your committee are representative of the denomination, one third of our churches give practically all their collections to our benevolent societies; two thirds of them give over seventy-five per cent to the societies, and of those reporting, only one tenth give less than one half of their collection to the missionary societies.

The committee will not weary you by reporting the voluminous statistics they have received from Sunday schools, but will summarize them as follows: —

Fifty-six use envelopes; eighty-four give by classes; two hundred and forty-six make weekly offerings; fifty-nine, monthly offerings; twenty, quarterly offerings. Birthday offerings with boxes, Children's-Day offerings, etc., are recommended by their churches. Only sixteen report that all their offerings are made to benevolent causes, while fifty-seven others report that a portion of their collections goes for benevolence. Fifty-six young people's societies connected with these churches report that weekly envelopes are used; twelve use monthly envelopes; twenty report weekly offerings; ninety-one, monthly offerings; eighteen report offerings at the missionary meetings; one hundred and fifteen raise money in other ways.

Your committee, in studying these statistics, have endeavored to put their own prejudices and predilections one side, and simply summarize the facts presented by these reports from representative churches. They have not sought to go behind the returns, or to read between the lines. The conclusions forced upon them are that some systematic plan of benevolent contributions is not only wise, but *absolutely essential* to the best results in raising money, and that, so far as known, the weekly envelope system is the best plan for systematizing the matter yet devised.

The testimonies from many pastors on this point are exceedingly emphatic. One writes, "I believe in systematic benevolence. I wish that this article were in the Apostles' Creed." Another, "I regard this as one of the most important factors of practical church development." Another, "This matter is the weak spot in most of our churches. We have men of business in our churches, and whilst they attend to their own concerns in a business way, they very generally fail in giving attention to church finance. It is a mercy that all our churches are not bankrupt." "What is needed," writes still another, "is to get all church

people to have some system." "The people have been trained to give, and love to give," is the cheering report from another quarter.

It is a matter of very great significance that more than two thirds of all who have tried the envelope system give it unqualified approval, and only one seventeenth of those who have weighed it in the balance of experiment have found it wholly wanting. It must, however, always be borne in mind that there is no such thing as perpetual motion in the field of church activities any more than in the realm of physics; at least, the perpetual motion has not yet been discovered. No system will run itself. No new scheme of collecting money, however admirable, will take the place of painstaking effort to give information and arouse enthusiasm. One pastor writes, "Nothing but intelligent love for Christ will sustain the benevolence of His people." The weighty words of an honored brother (Rev. Eldridge Mix, D. D., of Fall River, at the recent meeting of the Massachusetts Association) are worthy of careful consideration: "This is a business to be conducted with thorough system. It requires plan, forethought, singleness of purpose, oneness of effort. We have reached a point when systematic giving is more than ever demanded. We know very definitely what is to be done and what therefore the Lord would have us do. The *demand is the command*." He also makes a recommendation which seems to us worthy of careful attention, namely, that a committee on benevolence be appointed in each State by the State Association, which shall give to each conference its fair proportion of money to be raised on the basis, not of membership alone, but of comparative ability. Then let each conference take up the recommendation, and let the representatives of the churches agree that they will raise the money for the several societies.

Another writes, "Systematic information seems to me more important than any method of collection." "Once informed, my people are ready to give," writes a New Hampshire pastor. "Bring the personal works close to the people. *Inform*, *inform*, *inform*, and the money will come," says a voice from Connecticut.

Your committee, then, in the light of these practical testimonies, would recommend the further adoption and extension of the so-called weekly envelope plan of systematic benevolence, with the understanding, however, that in order to make it permanently successful it must be followed with systematic information and systematically applied stimulus to larger and more consecrated giving.

From the pulpit, from the missionary concert, this information must come, and secretaries and agents and returned missionaries should be accorded a generous hearing, and once each year, at least, when the pledges for the new year are made, it seems indispensable that the plan should be anew explained, the importance of the causes to which the money goes emphasized, and all, rich and poor, small givers and large, urged by every argument to enter heartily and generously into it. This envelope system, however, let us repeat, will not obviate the necessity of frequent missionary appeals throughout the year, or in any manner take the place of constant and frequently imparted missionary information.

Your committee would also recommend that so far as possible the act of giving be made an act of worship, as distinctly so as the prayer and praise service of the house of God. A brief prayer of consecration might appropriately be offered after the offering is made, or in some other way it can be made distinctly a part of the worship of the church.

As to the distribution of benevolence, the general loyalty of the churches to the great missionary societies of the denomination is very gratifying, two thirds apparently giving very nearly all to the societies except a small per cent, which for the most part is given to equally worthy local charities.

The large sums reported in the Year-Book for "other objects" are evidently chiefly given by individuals, and usually in large sums. This money would usually, in any event, be given to these other objects. This outside benevolence is simply recorded by the church, but does not often pass through church channels. Yet fuller information as to the needs and opportunities of the denominational missionary societies would in some cases turn these gifts into more productive channels.

To summarize, then, your committee would say, Systematize, but do not trust to system. System is indispensable, and of all systems for raising money the envelope plan, carefully explained and persistently followed up, seems the most hopeful; but no system, however good, will raise money or sustain interests in benevolent causes. Together with this system, educate, inform, appeal to, arouse in every possible way, the dormant sense of stewardship until a far larger proportion of the wealth of this world is returned to the treasury of Him whose is the silver and gold and the cattle upon a thousand hills.

REPORT OF COMMITTEE ON CITY EVANGELIZATION.[1]

BY REV. JAMES L. HILL.

When Thomas Benton, in the United States Senate, was setting forth with great fulness and power the importance and value of an overland railway belting our continent from sea to sea, he was invited to visit Richmond, the capital of Virginia, to deliver a lecture. Upon consenting to go he was addressed with the inquiry, "And what is your subject?" He replied to the committee, "Subject? There is but one subject before the American people to-day, and that is an overland railway connecting the Atlantic Ocean with the Pacific Sea." And so there is but one question before the Christian churches to-day. It is the matter of evangelization which now engages this Council. To its importance is added its perfect practicability. Speaking of cities we are not thinking of their complete Christianization. We shall reach this consummation only when the earth's horizon is touched with millennial glory. Beside our human effort this depends upon the tides of the Spirit. Personal agencies at their best are inadequate to a work of conversion. They cannot compel a man to decide for Christ. They can, however, when consecrated, bring any man and every man living to an angle where a decision is inevitable. This evangelization is feasible. It is touch. Here is its formula, "Touch every man; touch his feelings; touch his conscience; touch his will." At least in the name of Christ and his church "touch his shoulder or his hand." Such an array of facts is before us that we are forced into the conviction that the thing that most imperatively demands attention is the theory or principle upon which our work proceeds. If the immigrants or pagans among us are to receive regeneration the process cannot be done *en bloc*. The proofs are many and lie on either hand. Within the period which our report is to cover a serious and determined effort was made to tame and edify three or four hundred messenger boys. One of the most eloquent and accomplished preachers in the land was employed for the task. From the undertaking, however, he retired in dismay. It is alleged to have been an undivided failure.

[1] Page 29.

The church's criminality in allowing such an army of young heathen to grow up in a Christian land is only exceeded by her folly in supposing that, when appalled by the prevalence of evil, now grown to be so gigantic as no longer to be blinked out of sight, she can, by grappling what is diable,[1] in a feverish way transform the masses by wholesale methods only. People are not thus railroaded into the kingdom of heaven. We find practically that where city evangelization has been most successful it is touched with a decided individuality. This is unmistakably true whether you turn to the persons to be reached or to the agency doing the work. It is not for us to say that we wish it was otherwise. We are reporting upon progress made. We have spent many days in examining the methods and achievements in other denominations like the Baptists, as well as in our own. Having always believed and taught that our aggressive work must be done by our churches or our missionary societies, we are discomfited by the facts that were disclosed. We immediately sent letters to many different representatives of our denomination, actually engaged upon the busy field, as to how, for example, our Home Missionary Society could have power to do more discretionary work. We have here to say that in our judgment the present policy of this society cannot be too warmly indorsed and commended. By her and by her auxiliaries this kind of work must be done. She must not only be a steward but a leader. Her scheme needs particular enlargement in the employment of State evangelists who can upon occasion mass their efforts for a few weeks or months together upon strategetic points in cities under auspices to be hereinafter suggested.

The old-time policy of working only at country cross-roads is now abandoned. It is easy for a superintendent of missions to make a showing of a great advance by multiplying neighborhood and school-house churches, because such churches are not difficult to launch. The new policy, too, of the Congregational Union is beyond all praise. The time has passed, but not many years passed, when no more money would be granted to build a church in a growing city where land is very expensive, than for a church far out upon the prairie. Yet the city church may reach many hundreds of really destitute people, while the prairie church may reach only scores. Four hundred or five hundred dollars were once given in either case, while the city church is likely to grow to strength and ability to help others, while the other is likely to continue

[1] So the author.

weak. As to crowding there is more of it in the country places than in the large towns. We are far behind the population and the evident opportunity. New York, reckoning parents and children, is now the largest Irish city in the world; Philadelphia, the third; Brooklyn, the fifth; and Boston, the sixth. New York is the third German city in the world, and there are four fifths as many Irish in the United States, chiefly in cities, as in all Ireland. In our one American metropolis we surpass by forty thousand German souls the united German population of Bonn, Koblenz, Weisbaden, Erfurt, Frankfort-on-Oder, and Frankfort on-Main. At that one point, moreover, have come together three cities of colored people as large as the entire population of Austin, Texas, Dallas, Texas, and Columbia, S. C. Here, furthermore, is an Italian city one half as large as Nice or Pisa.

In our own Chicago, as has been shown, are compressed eleven foreign cities, six of them German, three of them Irish, with a population about as cities average in New England, one of them Bohemian and one of them Polish. Kansas City, Minneapolis, St. Paul, and Duluth have grown in a ratio more rapid than the world before has known. One fourth of our population is in cities. Gravity toward the earth's centres increases, as we go on through the decades, in augmented ratio, and we are appalled at what we already find.

Three hundred Londons would make the world. But London is the best evangelized city in the world. And in our investigations we are not without evidence that those for whom least is done in our land live in some of our lesser cities where new industries have brought unusual populations together, but where in the methods of the churches all things remain as they were since the fathers fell asleep.

And yet how close to the line of the shadow floods the sunlight. Since the last meeting of the Council, the reported accessions in one year to our Congregational churches transcend the average gain of the preceding twenty-five years by more than ten thousand souls. The significance of this course of things inheres in the fact that this was not a year of great revivals, nor was it marked particularly by the successes of a few eminent evangelists. It was characterized by an age-thought; it was a time of transition. It distinguished sharply and without disparity between what I will call the work of evangelists, and, on the other hand (of all the

signs of the times it is the brightest, of all the forces used or to be used the most potential, and of all the things to be here reported most replete with fruitfulness), the new evangelistic tendency of pastors. This tendency reveals itself not only in the multifarious and multiform auxiliaries to bring young people and others into connection with the church and to a point of religious decision, but also (beside a new turn given to the Sunday-evening service, and the employment of an after-meeting during the winter months) to what I will call adjuncts or accessories to religious work, which are designed "to establish as many points of contact as possible between the church and the daily life of the people." So much is now said about "getting into touch," or having "lost touch," or having become "out of touch" with the people, that not a few of our pastors are believing that they will never get the masses into the churches until they get the churches into the masses. The work to be done is not slumming. Into a certain ward of a city young married people have come in flocks to board, or to live in flats, until they grow prosperous enough to move into the suburbs and rent or own a house. They indulge the luxury of dress, and feel more independent than they ever did before or ever will again. In exceptional cases, where sorrow has come and a minister and church have had opportunity to express their interest in their well-being, a strong relationship often springs up between them and the church.

Here is the question, How can the church give expression to its interest? If they know it, they cannot be baited, and the most detestable thing of all is patronage. All that is perfunctory they cannot abide. They are "neither profligate, profane, nor doubters." If the attendants upon church embodied all the morality of the community, and the absentees were all godless and vicious and wicked, the question would be easier. "The problem involves winning back estranged neighborhoods to a participation in the life of the parish." Many causes have promoted the process of degeneration. We find instances where the church retreats before the multitudes, — many furlongs together of densely crowded population, and nowhere our banner visible. "If it is shown that these people are not well-to-do, and are chiefly employees, it is still insisted they are those out of which our foremen and employers and capitalists come." The church that neglects these classes is hastening to destruction. We cannot afford to do without them.

It is not alone a question of benefiting them, but incidentally of saving, prospering, and perpetuating ourselves. So we find certain brave men of our faith, who set themselves to regain what has been lost. They lament our guilty inaction. Resolutely they are reconquering the territory that has been lost, and at points they rise to the work of enthusiastic seizure. These men find it to their advantage to develop what has been called a church "plant." They enable themselves to make use of Dorcas societies, reading-rooms, coffee-rooms, kindergartens, mothers' meetings, gymnasia, schools of carpentry, evening lessons in stenography, art, sewing, and book-keeping. By these means an attempt is made — in many cases successfully — to constitute the church a "week-day centre" of fellowship, improvement, and harmless diversion. We do not share the feeling, often expressed, that the church and the world should be kept distinct. They have been kept too distinct. The chasm between them has been widening. This is fatal to both. Get them together in order that the leaven may act upon the meal. While these measures are efficient, they are not, of course, sufficient.

The more serious difficulty is in finding men of commanding pulpit power, who combine with it facility in work, industrial and social, as well as in that which is distinctively religious. We find, furthermore, that the success of this work often inheres in its novelty; that what is unboundedly successful for three years together must then be supplanted.

Impinge upon this work at what point you will, provision must be made for individuality, inventiveness, genius, otherwise our religious work will be colorless. Hence now we set ourselves to discovering how this can be combined with fidelity to, and in relation with, the local churches. This individual and irresponsive solicitation and use of money, having had its day, must cease to be. Our benevolence must be guaranteed; and if our Congregational system is not adaptive, it must be made so.

Enough has been achieved to reveal what Congregationalists ought next to do, and where the developments of the next three years will be. What is wanted and what is found is combination. Congregational clubs are admirable. We need more of these social organizations. They develop our denominational *esprit de corps*, and of this there has been an egregious lack. But our perishing need is more specific; there must be a new incorporation for holding joint property. It must be the local agency herein-

before anticipated. Of it, the superintendent, agent, or State evangelist of the American Home Missionary Society shall be a member by virtue of his office. It is just such a local city Congregational Missionary Society or Union as we have, for example, in Chicago, Grand Rapids, Omaha, Minneapolis and St. Paul, Kansas City, Denver, St. Louis, Cleveland, Milwaukee, and Worcester. The work in cities is so pressing that a vastly increased expenditure is immediately and imperatively demanded. With its overdrawn treasury the too willing Home Missionary Society cannot meet the emergency.

The lamentable fact that the gifts from the churches continue so nearly the same from year to year has proved to many minds that an agency must be developed which will locally secure personal subscriptions more nearly commensurate with the exigency that is upon the churches in cities.

To this end laymen of local wealth and influence must be allied with the work. Being interested, they will give; giving and having given, they can, to the best advantage in unprofessional ways, with reference to a larger style of bestowal, solicit aid of business and other associates to the end that the wealth and intelligence and consecration in a city may evangelize the city. In St. Louis, these business men, commanding everybody's confidence in large congregations, state the situation. It tells. It thus becomes "*our* work." In uttering the prayer, "Thy kingdom come," we sometimes forget that if it is a kingdom it has its provisional side. This sometimes seriously suffers from a lack of a sufficient amount of consecrated business talent and aggressiveness. We not only need more ministers, but we also need more practical, generous, pushing men of affairs sitting at our denominational tables and responsible in part for our denominational success In many communities, opportunities that have been beckoning us are lost forever, because a little money, energy, and tact were not used at the right moment. And all the time, for the work, business men of sufficient ability, if interested, were alive and upon the earth. At just this point the church has more latent power than she has ever exhibited. This forth-putting work has a tonic effect upon the local churches, for nothing so increases their efficiency and prosperity as an active, all-absorbing interest, to the full limit of their spiritual and financial ability, in specific mission work. It is true of individuals. It is true of families, communities, churches.

It is true. It guards against inharmonious and disconnected application of missionary resources. United wisdom will be likeliest to select the best sites, — a matter of unspeakable importance, — as has been so conspicuously well done, for example, in Cleveland.

United giving will supply at the start a thing so imperative in city missions, a liberal equipment. The true policy in this work is unquestionably to take and hold the strategic points, and to hold them *strongly*. Churches fail in cities, and at good points too, because they lack the strength or energy to get themselves respectably housed. No church in a large city will be in any high degree successful that has not a house of worship suited to its environment.

The holding of the title to the mission plant by this incorporated local city missionary society avoids jealousy among the local Congregational churches, and keeps the incipient church from developing, in points of policy, into something *queer* (a point of peculiar exposure where denominational competition is sharp). The arrangement looks toward the autonomy of the local church, a principle fundamental and unexceptionable in our polity and practice.

It carries the implication that Sunday schools, where possible, shall eventuate in churches, for (parry it as we will) there can be found Sunday schools upon which tens of thousands of dollars have been expended which long ago should have been churches, and again there are missions in entirely different localities that feel at least, no matter how unjustly, that the relation of the parent church to them has been that of mother-in-law with a vengeance. It may be different in a home, but in the church the brides of Christ must be suffered early to begin in their own name to keep the house; for when too long subordinated they have become apathetic, and their native energies have died of too much inactivity. This provision contemplates a local city mission of the churches of our denomination. We hold to popular sovereignty in ecclesiastical as well as in civil affairs. At the same time, and with equal firmness, we hold to the doctrine of fellowship of the churches, out of which, in our system, spring unity, organization, and co-operation. It is certainly true that in our system the element of fellowship has been slurred, while an excess of emphasis has been placed upon the element of one church's local independence of the others. Hence, while we insist upon autonomous development of

churches, we provide locally in the City Congregational Missionary Society for fellowship. In St. Louis, for example, our Congregational churches constitute one great unit, having thirteen branches. In this work it is found to be best to let our denomination be distinct from the first. We hence beg leave to present the following resolution, and to recommend its adoption: —

Whereas, It is proved that the agency of the local Congregational City Missionary Society, incorporated and having its board of trust, is the best intermediary between the American Home Missionary Society, or the American Congregational Union, and the field, and is likeliest to choose wisely in the selection of places for religious work, and to develop as well the resources of the vicinage; therefore,

Resolved, That this Council earnestly and urgently commend the formation of these local missionary societies in all cities where they do not already exist.

Your committee desires, too, to present a second resolution. There are uncounted cases in which a church is needed, but where no church is wanted. We find centres about which immigrants swarm. A condition, not a theory, confronts us. In wretched streets, and darkest courts, and crowded dwellings, how can we hide the leaven in the meal? How can we, upon the spot, unbarrel the salt? We must not only impinge upon this dense neighborhood and reduce it by Christian attrition, we must get into the thick of its volume and plant antiseptic individuality. We are glad to report, in several slightly different forms, very substantial progress, particularly in the growth of the idea. It is the employment, in gospel work, of *portable* power; just as at Toynbee Hall, Whitechapel, London; our own so-called college settlement at No. 95 Rivington Street, near the corner of Ludlow Street, not far from Forsyth Street, in the city of New York, as elsewhere in this country, in the employment of many undergraduates from Wellesley, Vassar, Michigan University, Amherst, Williams, and graduates like Miss Fine, of Smith, "simply to share the life of the surrounding population, to give freely of whatever is best in themselves, and to learn in their turn whatever their neighbors have to teach them." Refined and uplifting influences are thus to be brought to the doors of the lowest classes in the most needy cities. The plan suffers lady Bible-readers to go into a tenement house, hire a room, whither during the day or evening mothers may resort

for counsel, sympathy, and religious incitement. In working upon, what some are pleased to style "*raw* material," the so-called work of deaconesses is deserving of all praise and emulation. Both Mr. Schauffler and Mr. Adams have the decided opinion that the school for the training of Bible-readers is certainly, on the whole, the most important agency in existence for reaching Bohemian people. Bible-readers are allied with specific churches and missions. This commends them. Strangely our denomination has but one school for training Bible-readers. We are desired, and we desire, to present the following resolution: That as a National Council we most heartily indorse the Bible Readers' School in Cleveland, whereby young women of different nationalities can be qualified to become effective helpers of our pastors and churches in the important work among the neglected people of our cities of both native and foreign birth.

Finally let it be said that our correspondents and informants are singularly unanimous in reporting that the most substantial progress has been made in coming squarely up to a proper standard of evangelization. The poverty in our great cities is like a bottomless pit in which workers can throw all that they can come to possess, and still the first two words learned by many immigrant children would be "give me." The entreaty is everywhere expressed by our workers, "Do not allure these people to churches and missions with the promise of material help." This, it is believed, disguises the real point at issue. Often when charity is most profuse, evangelization is unadvanced. A professional reformer only, or a mere clerk of a clothing bureau, may be an infidel. Persons sometimes become fascinated with the humanitarian phases of this work in cities, and so leave Christ behind. The poor in cities need the helping hand, but it is primarily the pierced hand. Evidently God means that those who persist in living in neighborhoods estranged from him should reap the harvest of their estrangement. And the straight appeal must be made to the moral sense of man and to the average American conscience to rise up in religious resistance to that appetite for drink and to those agencies that live and fatten by ministering to it. There is in many quarters too pronounced a tendency to pander to and flatter certain classes of people who are neglected because of what they in turn have always been neglecting. Being poor, it is said, they have no duty. They can do nothing. Who of them, however, does not know that he is neither

in the way of human or divine favor? And to this consciousness there must be, by some means, a direct address. Gild the pill, or sweeten it as you will, the doctrines of self-denial, self-restraint, and self-sacrifice will be hard sayings to-day as they were of old. The only forces adequate to the transformation are divine.

"God hath spoken once, twice have I heard this, that power belongeth unto God."

REPORT OF THE COMMITTEE ON THE IMPROVEMENT OF WORSHIP.[1]

REV. CHARLES H. RICHARDS.

The modern movement for the improvement of the mode of worship in our non-liturgical churches is very manifest, and apparently providential. The Puritan reaction from the methods of the English Church of the sixteenth century was extreme. Our fathers went a good way beyond their Protestant brethren on the Continent. For when Luther and Calvin cut loose from the tyranny and corruption of the Papacy, they promptly abolished everything that seemed to them harmful, but retained features that were essentially dissociated from the Romish system, and which could be properly used by any body of Christians for the nurture of genuine piety.

The two great reformers accordingly prepared liturgical forms of worship, in which some of the stately grandeur of the old and familiar service was retained, and in which the people were restored to their proper participation in the service from which in the Romish order they had been displaced by the priest. "There was," as Prof. Hopkins tells us, "the Lord's Prayer and the Creed, always to be recited aloud by the people. There was the general confession, which every one joined in repeating, making it his own personal confession of sin. There was the reading of the Decalogue, to which the people responded, 'Lord, have mercy upon us, and incline our hearts to keep this law.' There was the responsive reading of the Psalter, an exercise to which it might seem that the most exaggerated Puritanism could make no objection."

But a half-century later matters had reached such a pass in England that our fathers felt that a clean sweep must be made of

[1] Page 36.

the old system with all its forms, and that Christians should allow only the simplest and most spontaneous modes of worship. All the seductive allurements of the hierarchical order were to be abjured as the devil's device to lull people into content with practices deadly to the soul. They would have no splendid church architecture; only the four bare walls of a plain meeting-house. They would have no fine music; nothing but a rugged Psalm of Sternhold and Hopkins, set to some sober and often dismal tune. The Bible must not be read in church, lest it should countenance the idea that the priest might dole out to the people such portions of Scripture as he chose, when the Bible was the people's book. They would not have a minister officiate at a wedding, lest the hand of priestcraft should lie heavy on the home. They would not permit a prayer at a funeral, lest it should seem to sanction the Romish custom of prayers for the dead. In fact, they made their escape from the bondage of the past radical and complete; and we, who enjoy the liberty they won at such sacrifice, honor them for their heroic resolution.

But they were fallible men like the rest of us, and it was not necessary, as a protest against sacerdotalism, nor for the preservation of spirituality, to strip the service of the sanctuary down to such a nakedness as theirs. Good men felt the barrenness of its routine, and about the middle of the last century cautiously began to introduce the public reading of the Scriptures. Against this a great outcry at once arose, as a dangerous innovation. But it held its own, and other changes followed, until the meagre service of Cotton Mather's day, which consisted simply of two prayers, a psalm sung, the sermon, and a benediction, was amplified before the middle of this century to include an anthem, three prayers, three metrical hymns, a Scripture reading, a sermon, and a benediction. Thus did our fathers greatly enrich and improve the attenuated and unattractive service of their Puritan sires, and greatly to the profit of the people.

At this point many thought the movement ought to stop; more than this might lead to ritualism. But many others were still unsatisfied, and ready to welcome whatever might more fitly express or develop the worship of the congregation. They saw that the majestic and heart-touching liturgies of our neighbor churches are entirely dissociated from their ecclesiastical systems of government, and that, in the exercise of that freedom which is our boast, we are

quite at liberty to take from the liturgical portions of Scripture, or from the wealth of material which the service books of the Christian Church in many ages can furnish, anything which can healthfully kindle the sensibilities or more adequately voice the worship of the people. Individual experiments began to be made here and there. The practice of Sunday schools in concerted readings and united prayers pioneered the way for the churches. The movement has steadily extended till there are now few churches to be found that have not made some interpolations or helpful additions to the service which was in almost universal use thirty years ago.

FACTS GATHERED FROM THE CHURCHES.

This committee was appointed to make inquiry as to the extent of the changes already made, and to offer suggestions as to any modification or enrichment of current forms which may seem advisable. A circular of inquiry was sent by us to all our churches, that we might ascertain as nearly as possible what they are actually doing. Many churches, especially the smaller ones, made no reply, which is to be regretted; but a majority of the stronger and more prosperous churches responded, affording us a fairly good view of the situation.

About one thousand five hundred churches, or one third of our entire number, made reply to our questions, some of them so vaguely, however, that we have collated the replies of only some one thousand four hundred. From these it appears that the items which are a constant quantity in the morning service of nearly all these churches are those familiar to us in the old order of thirty years ago, viz., the invocation, hymn, Scripture reading, prayer, notices, hymn, sermon, prayer, hymn, benediction. But upon this parent stem there have been grafted many additions. Sixty one of these churches begin their morning worship with a pastoral salutation, or a call to praise or prayer, or a Scripture sentence. Nine hundred and thirteen preface the service with the glad shout of the Doxology. Sixty-four chant a psalm at or near the opening of the service; five hundred and thirty-eight repeat the Lord's Prayer in concert; one thousand and sixteen make use of the responsive reading of Scripture. Three hundred and sixty follow it with the Gloria Patri in the morning, and sixty-seven in the evening.

Five hundred and forty-two churches have an anthem at or near the beginning of the service, while four hundred and fifty-one have it in the middle, as a sort of climax of the offering of praise. Nine hundred and forty-one report the gathering of offerings for the Lord's work at this morning service, and say that they make it a religious exercise. Here and there the regular reading of the Decalogue is found, or the gospel summary of the divine law, or the Beatitudes; but this is not a common exercise. Forty-nine of these churches read the Apostles' Creed at their morning service, and twenty-four at the evening service; others use it at the communion service, or receiving new members; two hundred and forty-six use it in the Sunday school. Altogether two hundred and ninety-four report the frequent use of this venerable symbol in some way. Fifty-nine ministers report the occasional use of other written forms of prayer besides the Lord's Prayer, and forty-seven use some other liturgical forms besides those already mentioned, especially at the communion service, or at weddings, funerals, or other special occasions. Two churches, as a relief from the strain of attention and the weariness of sitting still, have singing in the middle of the sermon, and one pastor follows his sermon with a few moments of silent prayer.

The evening service is much more variable than that of the morning. In three hundred and seventy-four instances reported, it is a chapel service or social meeting, chiefly in New England. In a large proportion of the other cases it is much less formal, and its methods are often changed to meet varying needs. Eight hundred and forty-nine churches report an evening sermon, which in two hundred and seventy-two cases is preceded by a song service. Three hundred and forty-four of these reports say that the evening service is shorter and simpler than in the morning, three hundred and thirty-six give it an evangelistic turn, one hundred and fifty-six have more music, and thirty-six adapt it especially to the young.

Other facts were gathered, showing a change of method in matters that do not pertain directly to the order of service, which will be mentioned further on. It should be borne in mind that these statements but partially represent our denomination, and that if all the silent churches had reported, these figures would be much increased. These facts make it sufficiently manifest that there is a very decided and general movement toward such an expansion

and enrichment of our service as will more perfectly express the worship of the congregation. One reason for it doubtless lies in the more general cultivation of taste and skill, which finds little that is satisfying in the dry and monotonous routine of former times. But even this is subordinate to a higher prompting, the desire to find some method that shall better elicit and stimulate the spirit of praise, and that shall engage the whole congregation in hearty participation in the worship. The movement is timely and promising. It is surely a matter of rejoicing that the house of God is to become more emphatically a house of prayer and a house of praise, instead of being a mere lecture hall and concert room as it has sometimes been.

We need, however, to make our changes with much discretion, and not be carried away with mere charming novelties. Care should be taken to preserve that proper balance and proportion in the services which will give its true place to each element needed. Some one has pithily said, that "the liturgical churches, in exalting the service of worship, have belittled the sermon, and the non-liturgical churches in exalting the sermon have belittled the worship." As we are now striving to restore the worship to its proper position of importance, we must not forget that the didactic element is of equal value with the liturgic element. One great reason for our attendance at church is that we may study the truth. The great lessons of life, as the Bible declares and illustrates them, are to be unfolded and pressed home upon the hearer. The preaching of the Word must not be overshadowed nor crowded into a corner. The service of praise and prayer is to prepare the mind and heart for the consideration of the great truths of the eternal life, making them receptive and responsive. The whole service will thus become a splendid antiphon, the people's united voice saluting God with supplication and song, and God's voice answering back in the utterance of his Word.

It is important also, that our order be kept flexible and elastic enough to meet all varying needs. We must not put our necks into the cast-iron collar of an unyielding rubric, which may be a help in some circumstances and a hindrance in others. The form must always be subordinate to the life, and we must be free to change our order at any time to secure the end we work for, namely, the salvation and spiritual upbuilding of men. If a rich and stately form of service will at some times work with telling

effect toward this end, we are free to use it; and if at other times a simple, popular, informal order will be more effective, we must be free to change, or even to discard altogether the more elaborate order. Forms, after all, are but the channels through which the tides of spiritual power flow in upon the soul; and if we find the streams of vitalizing influence are not flowing freely through one channel, we must be ready to hoist the gates in another, that we may not miss the heavenly impulse.

For this reason, that variety in the services of different churches, which some deplore, is likely to continue. They cannot come under a yoke of bondage. Each church will adopt that order which seems good in its own eyes. Yet certain principles may be so clearly kept in mind, and certain customs may so approve themselves to the taste and judgment of a large number of churches, that a general liturgical order may widely prevail by common consent. To prepare the way for this, we offer some suggestions with regard to particular features in the service of the sanctuary.

PUBLIC PRAYER.

This is one of the most important elements in the service of worship, and it imposes upon the leader a most delicate and difficult task, to conduct it in such a way as to both nurture and express a true devotional spirit in the people. In our Congregational churches hitherto this exercise has been left almost entirely to the minister. And what pastor does not often shrink from the responsibility of offering, as the representative of the people, from six to ten extemporaneous public prayers each Sunday, each of which should be fitted to the place, the occasion, and the manifold needs of the flock. It is a matter that needs careful study and preparation, with a clear understanding of certain guiding principles.

Each one of the several prayers in a service should have its own distinctive idea and purpose, and should be closely held to it, without encroaching upon the field of the others. The "vain repetitions," in which a minister sometimes goes over nearly the same ground three or four times in a single service, make public prayer a weariness and offence, when it ought to be a delight and an inspiration. Whether it be the prayer of invocation, or of general supplication, or for a blessing upon the word spoken, or upon

the departing people, each should be kept to its own characteristic idea.

That which is of chief importance is the pastoral prayer, which in the old times wore the forbidding name of the "long prayer," — a name, we trust, now forever banished. This supplication of the pastor on behalf of his people should be carefully premeditated. It should be reverential, simple, comprehensive, and pertinent to the needs of the people and of the times. It should carefully avoid the absurd infelicities and audacious eccentricities that have often marred this solemn exercise. It will become easy and effective to one whose mind is "profoundly scripturalized," or steeped in the spirit of the great liturgies or prayers of the ages, and who is himself a man of prayer. It should be short; tedious prolixity here is an evil to be radically reformed. Dr. Burton said well that "the nineteenth century cannot pray longer than ten minutes. It can keep its head down longer, but it will not be in a spirit of devotion."

A few of our ministers, chiefly in New England, are using occasionally written forms of prayer, and, as they think, with excellent results. They think they find in them a chaste dignity, a touching tenderness, and a power to quicken the devotional spirit, not easily secured when all the prayers are extemporaneous. The large majority of our churches and pastors, on the other hand, appear to feel that the freshness and fervor of spontaneous prayer are more conducive to spirituality. It is possible, however, that the future may see a combination of the two methods in many churches. A very large proportion of them are accustomed to the recital in concert of the Lord's Prayer, and it may be that some other forms of common prayer, as well as common praise, will come in. There are certain subjects of prayer in which the needs and circumstances are so variable that it seems important that they should be reserved for the spontaneous expression of the people's leader. But there are other features which are constant and unchanging, an ever-recurring theme from Sunday to Sunday, in which the universal facts and needs and feelings of human nature are to be expressed. The confession of sin and the utterance of thanksgiving belong in this category; and perhaps these can be fittingly and usefully expressed by the whole congregation, either in some words of Scripture collated for the purpose, or in the simple and beautiful words of some venerable form long used in other churches. It is

difficult to see what objection can be urged against the united prayer of the whole congregation which cannot be urged against their united praise; and in the exercise of that freedom, which is our heritage from the fathers, we are quite at liberty to borrow what we please from the treasured wealth of the world's liturgies, if it seem likely to aid us in lifting our hearts to God. A number of our churches are already using the General Confession and the General Thanksgiving in this way, or close their service with one of the sweet, uplifting Collects that have come down to us from the past.

It may be added that worship will gain much if the people will manifest their participation in the prayers by a reverential attitude. To sit bolt upright, like a stiff-necked generation, too proud to crave God's blessing, does not promote a devotional spirit. Manifestly the appropriate posture for this exercise is to sit with bowed heads, in token of humility and supplication.

THE SERVICE OF PRAISE.

The reports from the churches afford cheering indication of very great improvement in this department of worship in the last few years. The movement is strong toward securing the active participation of all in the congregation in the service of praise. The singing in 1,190 of these churches is led by a choir; and in 87 by a precentor. Of these choirs, 388 are quartets, 65 are double quartets, and 694 are choruses. One hundred and eighty-five churches report the frequent use of chants in their services, and 34 are experimenting with the singing of anthems by the congregation. Much money is expended on this part of the service, more than $250,000 being reported as paid by those churches alone which spend $1,000 or more on their church music.

From the books named as in use by these churches, it is plain that the quality of the hymns and of the church music is steadily rising. Instead of the didactic and theological treatises in rhyme, which were often sung of old, many of the noblest religious lyrics of the world are now being sung by our congregations to tunes that match them in dignity, beauty, and perfection of form. This is an important gain. The last quarter-century has brought within reach of our churches a marvellous wealth of material in noble religious song, which leaves little excuse for the use of puerile verse or malformed melodies. It is gratifying to see that

the taste and skill of our churches are improving with the widened use of the best song.

It is important that more attention should be given to this matter, for there is danger that some of our churches will be enervated in taste and weakened in character by the too frequent use of the more "taking" but less wholesome songs. You cannot make robust Christians with a diet of sweetmeats. Some religious song that is "popular" but ephemeral, that quickly stirs the emotions but does not take strong hold of the intellect and conscience as well, will be followed by a dangerous reaction.

No less than 113 of these churches use the Gospel Hymns in all their church services; 471 use them in Sunday school; and 767 use them in the prayer-meeting. These religious ballads have unquestionably served an important end in religious work, and have been greatly blessed in arousing men's feelings and in moving them to action. They will continue to have their place in special work, and are an instrumentality which we should honor as God has. But their use should be chiefly limited to evangelistic work, and they should be sparingly used in the ordinary service of the church. It is a significant fact, that in answer to the question whether "the Sunday school and prayer-meeting train the participants well for church singing," a large number declare that they do not, or do so only imperfectly. Many ascribe this to the great dissimilarity in the kind of music used in the different services. It is time to set our standard high, and to diligently cultivate the taste and ability of young and old, so that they will thoroughly enjoy the noblest hymns and the best music.

With increased interest in this matter, and with a more general cultivation in our congregations of the art of reading music, we may hope to see the scope of our church song widened for the better. Our congregations should not be confined to the use of metrical hymns, but should become familiar with those doxologies and praise songs of the church universal, the "Gloria Patri," the "Gloria in Excelsis," the "Sanctus," the "Te Deum," and others. These are not choir pieces; they are for everybody to sing. Many of the psalms, too, afford the loftiest expression of praise and aspiration, and should be used freely in chanting. Nor should the chant be left to the choir alone, but the entire congregation should be trained to join in it easily and enjoyably, when it will be found to be one of the simplest and most effective vehicles

of religious expression. Within the last forty years it has been very generally introduced among the Congregational churches in England, and wherever the people have become accustomed to it, they chant smoothly and well, and would not easily relinquish it from their service. It is to be hoped also that the congregational singing of anthems will gradually make its way into our American churches. The conspicuous success of Dr. Allon's church in London, in this direction, has led other churches in England to undertake it, and the new hymnal published by the Congregational Union in London has eighty-five anthems, not merely for choirs, but for use by the people, bound in the same volume with the hymns and tunes. A few of our churches are trying the same experiment, and report encouraging results.

The ideal to work toward is that of a worshipping church, where the praise of Almighty God is not left to be done vicariously by a few skilful artists, but where the entire congregation joins heartily, harmoniously, and inspiringly in jubilant adoration and devout aspiration. Everything else should be subordinated to the purpose of making the "sacrifice of praise" thoroughly congregational. Yet we are to remember that the function of sacred song in our churches is twofold; it is for expression and for impression. Not only is it to voice the feeling already in the hearts of the people, awaiting utterance; it is also to awaken feeling that lies dormant, and bring it up to the point where it will seek spontaneous declaration of itself. The truth is often carried home to the heart more effectively by song than by speech alone, and the obdurate soul is often melted by the tender and thrilling message of the gospel as it is sung by a single voice, or by a few highly trained voices which can interpret the truth through the medium of music. No art can be too finished, no skill too fine, for use in the service of God, and no music can be too rich and splendid for his praise. The evangelistic singers have shown what a telling effect may be produced upon the spiritual feeling of a congregation by a single sympathetic voice, and the balanced and blended voices of a good quartet may sometimes deepen a religious impression.

But these, after all, must be the occasional features and not the great staple of church singing. The grand and massive qualities, the most thrilling and inspiring effects, even in that music intended for impression, will not be gained without the large volume of sound that comes from many voices. The most effective leading

for hearty congregational singing, also, is that afforded by a large and well-trained chorus. We count it a good omen, therefore, for the improvement of worship in song, that there is a strong and increasing tendency among our churches to displace the quartet by the chorus as the leader of the congregation. The range of church music must necessarily be limited, and its highest and best effects fail of attainment under the leadership of a quartet or a precentor, however excellent. Probably the best arrangement, both for securing hearty congregational singing, and for awakening and deepening religious impression, is that of a large, well-drilled chorus, with four or more specially accomplished singers as its centre who can be relied on for solo parts and more delicate passages. Into this chorus it is desirable to draw all the singers of the congregation who have aptitude for the service, and can read music fairly well. The development of the musical ability of the congregation will be one of the great advantages of this arrangement. It was well suggested by one pastor in reporting his methods, that it is better to spend eighty per cent of the expense for church music in training the young to sing well, than to put large outlay into the florid musical decoration of a merely artistic choir. Under a thoroughly competent choir-master a chorus of even moderate singers can be brought to do thoroughly artistic work, and with the wealth of rich material in the religious music of the modern masters, written expressly for choruses, they can both lead and inspire the congregations they serve.

All this implies work; but no great blessing or success was ever attained without work; and to render the praise of God delightful and uplifting we surely should be ready to exert ourselves. Several particulars need careful attention, in order to secure the best results. The choir-master should be a competent musician, with tact in dealing with people, with skill in bringing out the interpretation of music, himself a religious man (one thousand and twenty-four of these churches report their choristers as church members), and with a hearty purpose to develop the singing power of the whole congregation. He should have a vital interest in the welfare and work of the particular church he serves, and not be merely its hired man. In addition to special rehearsals which he gives the choir, it is exceedingly desirable that there be congregational rehearsals under his direction, at which all the people may learn new pieces, or be drilled in the more effective

rendering of those more familiar. Eighty-one of our churches report such gathering of their congregations for special practice. Some take the half-hour preceding the prayer-meeting for this exercise, going over at that time the hymns, chants, and anthems in which they are to join on the following Sunday.

It is worth while to inquire, also, if the song service at the opening of the Sunday school cannot be made to contribute more directly and efficiently toward the music of the regular church service by using, in addition to the lighter and distinctively children's songs, some of the nobler and stronger pieces which will be used in the regular service, and by drilling the children in an occasional anthem which they may render as a supplemental choir. Monthly or quarterly praise services on Sunday evening, such as are now reported by seven hundred and fifty-two of these churches, are very useful as stimulating the musical interest of the people, cultivating their taste, and training the congregation to act as a large choir of which the special group of singers which leads is but the most advanced segment. Choir festivals, in which from twenty to fifty choirs in a county or other district, having carefully studied for some weeks the previously selected music of the best sort, come together for a grand recital under direction of a superior musician, may do very much toward raising the standard of the music sung and increasing the interest and ability of the singers.

Other matters might be touched upon did time permit, such as the use of the organ in the service (which should be devotional, tender, and carefully adapted to the occasion); the use of antiphonal music between two choirs, or choir and congregation, or pastor and choir; the use of responses by choir or congregation after the Decalogue, the Creed, the responsive reading, or the prayers; and the use of an orchestra in the Sunday school, now reported by several of our churches. More successful effort has been made toward enriching the service in this department of music than in any other.

We need only to remember that nothing should be introduced for the mere purpose of decoration or embellishment, nothing which does not contribute directly and manifestly to the spirit of worship; and that particular care must be taken not to let this portion of the service degenerate into a musical exhibition, but make it voice the genuine and hearty praise and aspiration of the people.

THE USE OF SCRIPTURE.

There are two purposes to be served by the public reading of the Bible in church; one is the nurture and utterance of devotion, the other is instruction. For the devotional purpose, the responsive reading of Psalms and other appropriate passages which readily lend themselves to liturgical uses has been found more useful and enjoyable than the reading of such portions by the leader alone; and the custom has become so widely extended, not only in our own communion but in sister denominations, that we may probably expect it to become universally prevalent. There is little need under such circumstances to present reasons in favor of the practice, further than to say that it seems to be a return to the custom of the early Christian Church; that the very structure of many Psalms indicates that they were intended for responsive use; that such congregational reading fixes the attention of the people upon the divine Word in a way that is deeply impressive; that it affords an opportunity for children and for those who cannot sing to engage audibly in the service; and that its use has been productive of excellent results.

The reading for instruction will naturally be done by the minister, who is the appointed teacher of the flock. And we may inquire whether it is not important to have a more systematic and premeditated order in this matter than seems to prevail among our churches. Only forty of our pastors report themselves as following any connected order of Scripture reading through the year. Many say that they read the passage where the text of the sermon is found, or one suggested by the topic to be treated. But few of us are broad enough to cover the whole ground of Biblical truth in a year, and it is to be feared that our range of Scripture reading is rather narrow and defective when left to the chance impulse of the weekly preaching. Nor is it usually needful that the various services of the hour of worship should all be conformed to the idea of the sermon. Indeed, it would often be better, interesting the people by the very variety, if there were no straining for unity in everything from invocation to benediction. One of our pastors has a way of taking a whole book of the Bible in course, reading a chapter each week and commenting on it, to the delight and edification of the people. We have no prescribed lectionary to mark out for us a comprehensive order of Scripture readings which

may bring before us the most important parts of Scripture each year. But why should not each minister make one for himself? He may model it, if he pleases, after the order found in one of our service books. He may base it upon the topics of the Christian year, with its chief festivals as landmarks. Or he may select for himself an order that will bring out in due proportion the most fundamental Scripture, from the epic of the creation to the visions of the Revelation.

THE OFFERTORY.

We welcome the tendency to elevate the passing of the contribution box from a secular performance to a religious service, and to change it from "taking a collection" to a presentation of offerings to the Lord. It seems important to deepen this impression in the minds of the people by associating the act with a special religious exercise. The pastor will doubtless keep his people well informed concerning the various departments of benevolent work through which they are trying to extend the kingdom of Christ, and will lay emphasis on the fact that he does not beg for a charity, but invites them to a share in Christ's work. While the offerings are being gathered, it will be helpful for the minister to recite appropriate passages of Scripture; and, as the collectors come simultaneously before the pulpit, and stand there with the offerings still in their hands, a brief prayer for God's blessing on the willing givers, and on the work their gift is to forward, will deepen the religious impression. Many of our churches now use some such service.

THE OBSERVANCE OF SPECIAL DAYS.

A very marked change has taken place in our churches in the observance of certain great Christian festivals or memorial days. Many of us remember when it was regarded as a peculiar degeneracy for a son of the Pilgrims to wish to keep the anniversary of Christ's birth, and the very name of Easter was a rank offence, savoring of the combined associations of paganism and popery. But to-day these reporting churches are almost unanimous in observing these festivals, 1,235 celebrating Christmas, and 1,439 observing the resurrection day. If it is fitting to keep the memorial days that speak of our Lord's birth and resurrection, it is certainly quite as appropriate to celebrate with hushed and loving

hearts the day when his passion culminated at Calvary; and 296 churches report the observance of Good Friday. The Palm Sunday which precedes it, when the children in the temple shouted their glad hosannas to the King, is admirably suited for another and special Children's Day in the spring, and is observed by 146 churches.

Our Children's Day in June has become our St. Innocent's Day, the festival of childhood, a baptismal day, sacred to the lambs of the flock; it is almost universally kept, being reported by 1,364 of these churches. Thanksgiving Day, the great festival of the home, follows close behind, being observed by 1,193 of these churches. Forefathers' Day, which one would think a most pertinent occasion for celebration in our churches, is named by only 153 of them. It would be well if the Sunday nearest to July 4, and Forefathers' Day, might be used to inculcate a lofty Christian patriotism, and to couple the love of country with the love of God. Some churches report the observance of Old People's Day, Prison Sunday, Harvest Sunday, and others. It may be that Whit Sunday, which celebrates the outpouring of the pentecostal blessing, and All Saints' Day, which celebrates the unity of the vast host of Christian disciples, will be added to the list which many will celebrate. Such special days, well used and well guarded, are the monuments of great truths, stimulative to our best feelings, educative to our children, and valuable for church use.

THE EVENING SERVICE.

How to make the evening service attractive and useful to a large number of people is one of the urgent problems of our church life. For this reason there is a wide diversity in the order and methods used, so that it is almost impossible to classify them with completeness. It is apparent that many churches are awaking to the perception that the evening service is their great missionary opportunity. The widespread tendency on the part of so many in the regular congregation to attend but one service on Sunday, so discouraging to some pastors, only stimulates others to make the second service address itself especially to those who are not habitual church-goers, or who for any reason are not closely identified with the church. The hosts of young men in our cities, many of them practically homeless, and subject to varied and great temptations, the great army of the middle class below the

line of easy prosperity, the throng of the careless who may be easily won to good influences if special attractions allure them, the multitudes of those alienated from the churches for trifling reasons who may be drawn back, the army of travellers thronging hotels, present an immense field for practical Christian work by our churches; and the evening service offers a peculiarly favorable opportunity for reaching these classes. This is the best recruiting season for the church. To regain the attendance and interested co-operation of the common people in our churches is a most important object for our work, and for various reasons they are more easily rallied at the second service.

To reach and hold these people who have hitherto been shy of the church, neglectful of religion, and perhaps bitter against it, it will often be wise to make the evening service completely unlike the morning service. It must be bright, stirring, and attractive; mere dignity and finish, if the common people find them dull, must give way to something less formal and more effective. The hour must contain such features of popular interest as a sanctified ingenuity can devise. The preaching should be briefer, more illustrative, more varied. A plentiful amount of music, both vocal and instrumental, the participation of everybody in hymns, readings, and prayers, the use of preludes, interludes, and after-meetings, evangelistic methods, anything that will make the average man feel that the church is in earnest for his welfare and in touch with his life, may be used in the free, informal evening service. Some churches find a half-hour song service, preceding the regular order, a great attraction. Others give more fulness and variety to the music by the use of a cornet, violin, or orchestra, in addition to the organ. Others bring the sermon closer to the heart of common life, give illustrations of the gospel in the story of heroes of faith, or take up topics of every-day practical interest, and show how Christianity is to be applied. The result of these efforts has often been a large increase in the congregations, and the awakening of new religious life.

This committee has not deemed it either necessary or wise to recommend for adoption any particular order of service. Each Congregational church has full liberty to choose for itself whatever order it deems best suited to its needs, taste, and judgment. Valuable hints toward the enrichment of the service may be found in the various service books recently published, and in the leaflets of

churches here and there. From these and other sources it will be easy for any church to draw material with which to fashion a beautiful and inspiring order of its own. It is free to keep to the simplicity of the fathers if it pleases; it is equally free to expand the old order if it prefers.

But let us remember always that it is the spirit we put into the service, the heartiness, sincerity, and devotion we manifest, either in the simpler or the more elaborate order, which is of chief importance. Let us make our worship more interesting, attractive, and inspiring, then; but above all let us make it more genuine, and make sure that every feature introduced shall help to promote a hearty reverence and true spirituality.

THE CHURCH AND THE YOUNG.[1]

BY REV. FRANCIS E. CLARK.

I HAVE been honored with an invitation to address the Council on this subject, which cannot be considered a novel one, yet it is a subject which cannot be said to be worn even threadbare, certainly it will not be worn *out* until the last young person is saved and cared for by the church of God.

Our patriotic fervor is aroused by the cry, "Save America to save the world." Not only patriotism, but religion and parental love, devotion to Christ, the church, the family, the world, are all involved in the cry, "Save the *young*, to save America, to save the world."

Let us be clear in the first place that it *is* the *church* that has this care for the young upon its hands and upon its heart. It is a divinely imposed burden, which, like all such burdens, when accepted, becomes a divinely bestowed blessing.

To the rock-man on whom Christ built his church was given the double command, "Feed my little sheep," "Feed my lambs," youth and children being specified as though our Lord would allow no age of youth to escape Peter's care and responsibility, and in that building, then founded and since reared, must the youth be housed and fed and trained for God.

There is no patent process or labor-saving scheme. There is no society or organization which can divide with the church the

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obligation, or relieve it of the responsibility of caring for the young people. Plans and methods and societies may be used by the church, but, being thus used, they become a part of the furnishing of the church. The church must bear the responsibility for the work well done or ill done or undone, and if well done the young people will bring their glory and their honor into it.

(1.) In the first place, let me say, in caring for the young the church must BELIEVE IN THE YOUNG AND TRUST them with at least some measure of self-government.

The palmy days of the pedagogue with his birchen switch have forever gone by. The era of enlightened self-government in our schools has largely come, not only to our colleges, but to our academies and our high and grammar schools. With infinitely better results the pupils are to a good degree left to govern themselves.

Likewise has the season for stern repression of the young in our churches departed. The tithing-man with his rod is a more archaic personage than the schoolmaster with his switch. The days when the leading motto in our churches was that "the young are to be seen and not heard," are only remembered by our "oldest inhabitants." But this era was unfortunately succeeded by a period of effort to capture and attract the young by social sweetmeats. This was the age, alas! not yet wholly passed, when turkey suppers, and strawberry festivals, and pink teas, and rainbow suppers, and grab bags, and fish ponds were too much relied upon to do the work of evangelization. Not a word would we say against appropriate amusement, if these amusements are always kept *subordinate and secondary* to higher things. Even a Russian tea, with a piece of lemon peel in the saucer, may not be wholly useless. But when the young people find, after being thus attracted to the church, that there is nothing for them but a "Russian tea," varied with a "yellow tea," and that varied in its turn by a "corn supper," they receive a stone when they ask for a fish.

We remember in a gathering of ministers hearing a clergyman (we never knew his name) announce that he had solved the difficulty of getting hold of the young. He had recently come to his parish, he had seen the difficulty, he had conquered. There was at least one young clergyman in that assembly who opened wide his ears to hear what the victor had to say. Was it some method by which the young people had been gathered into the church and set at work and taught to pray and labor and give and grow?

There was at least one young clergyman in that assembly who was wofully disappointed when the oracle opened his lips and announced that he "*had solved the problem by oyster suppers.*" He had called the boys to the parsonage and given them an oyster stew; and presto! the difficulty was met and the young saved.

But the oyster and the ice cream have waned as a means of evangelization, and we believe that the church is proving to-day that YOUNG PEOPLE CAN BE TRUSTED, not only to behave themselves, but to dare and do noble things for the Captain of their salvation. The call to service is more potent than the call to pleasure. The desire to be ministered unto is a mere bait which allures for a little, while the desire to minister is the hook of steel which grapples the young life firmly to the church of God.

Said a well-known teacher of one of Boston's high schools to me recently, "The longer I live and the longer I teach, the more firmly am I convinced of the innate earnestness and seriousness of the average boy." Believe me, if a brief experience, which does not compare with that of many others, is worth anything, it proves that this is true in religious work as well as intellectual work. The hosts of young people that are in and about our churches have a serious, earnest purpose in life. If I may be pardoned a personal reference, I have had the pleasure of addressing within a year or two many thousands of young people in every Northern State and in every Protestant denomination, and I find this same underlying earnestness. Were I capable of them, I should hardly venture upon a series of pleasantries or witticisms at such meetings, for I should see in the disappointed faces of the audience that these things were not what they wanted. The more earnest, serious, and weighty one's words, the more eager is the response with which they are met.

This, I believe, is the first matter for the church to recognize in its attempt to care for the young, — that the *earnestness, the moral purpose, the heroism of young people* can be relied upon.

You remember your youthful days. I appeal to you confidently. Brother, or sister, or playmate, perhaps even father or mother, did not recognize or understand your boyish struggles, but you had them. You prayed, you watched, you strove; if you had been put to the test, you would have died for your Lord then as readily as you would now.

That this is not the experience of the exceptional, precocious

youth who usually dies young, is true, but to a greater or less degree it is the experience of the average boy or girl to whom the things of God are brought home. Not only must the church make the discovery which a well-known pastor once made in a great assembly of young people, that a young man of to-day, twenty-five years old, is just as old as *he* was when *he* was twenty-five years of age, but we must not forget the truth which we are all too prone to forget, that the boy or girl of twelve, or fourteen, or sixteen, or eighteen has just as much earnestness, and seriousness, and devotion of purpose, as those who were twelve, or fourteen, or sixteen, or eighteen, a quarter or half a century ago.

(2.) In the second place, the church in caring for the young must create a sentiment of outspoken devotion and loyalty to itself, to Christ its head, to all things pure and true. The general atmosphere is of more importance than whiffs of fragrance, however exquisite, that come from the perfumery bottle. The air we breathe is of vastly more concern than the particular odor of any broken alabaster box. It is within the range of the duty of the church, in its care for the young, to see to it that the atmosphere which the young people breathe is wholesome and bracing. Heretofore, there have been single vials breathing a saintly odor, broken alabaster vases of devotion here and there have not been wanting among young people, but the right atmosphere has been sadly wanting. The devoted *young* Christian has been looked upon at the best as a rare exotic. He has been held up to admiration in the story-books, he has been looked upon as a precocious prig by too many other Christians, he has been secretly or openly ridiculed as a saint by his fellows. To be "saintly toward the heavens" has been too often looked upon as insuring "sickliness towards the earth."

Christian people have often unconsciously fostered the idea that early piety, while beautiful as a sentiment, was hardly practicable in real life; that youthful Christian devotion belonged to a different order of things from mature Christian steadfastness; that in order to good soul tillage there must be rotation of crops, — the first, wild oats; the second, good wheat.

I have myself heard a Congregational pastor, in discussing young people's prayer-meetings, sneer at their product as "hot-house green peas." I have heard unpleasant or precocious religious manifestations on the part of the young jeered at, and the impression given that such exhibitions were samples of all youthful piety. Never

until this atmosphere is wholly changed will young people in large numbers come into the church. They do not enjoy the stifling odors of the sick-room or of a religious infirmary.

But the church can make the impression, and, thank God, it is more and more making the impression, that the religion of Christ is exactly adapted to the young person, the average, every-day young person; that the Christ life is the noblest life; that one can only become thoroughly manly or womanly by becoming heroically Christian. The Bible in its biographies and its precepts creates just this impression. Joseph, Samuel, David, Jonathan, Josiah, we say it reverently, Christ, were eminently natural young people, natural in their heroic goodness. The figures of the Bible appeal to the young on this the best side of their natures. The Christian is the fisherman, the wrestler, the runner, the soldier; he is not a precocious cherub with downy wings sprouting from either shoulder.

In the best sense of the word it must be made popular to be a Christian, and only manliness is really popular with young people. This devotion to Christ on the part of the young must be an outspoken devotion. It is not something to be whispered with bated breath and downcast eye, and a general air of shamefacedness, but a matter of the highest honor, an every-day thing, not something that is to be brought out once a week with the Sunday jacket, but something that is taken to the school-room and the base-ball field as well.

(3.) In the third place, the church in caring for the young must provide for them regular and definite religious work. At the risk of repeating what has already been said, let me emphasize the point that I believe no amount of amusement or religious coddling will attract the young, but what amusement in the church will not do, *labor* for the church will do.

But this required service in order to accomplish its object must be real and definite and regularly repeated.

It must be real. Young people understand the difference between marking time and marching. There is plenty of real work to do, and work that is just as appropriate to the boy or girl as that which is assigned to the pastor and deacon. A false notion prevails among many young people, possibly it is shared by some of their elders, that only the minister is called to religious work. But they can very readily be disabused of this idea, and taught that every boy and girl of them all is just as really and loudly called

as the minister himself; that they are called to serve Christ as boys and girls of the church. he as minister of the church; that is the only difference.

The work provided must be definite. It is well to tell a young person to be good; it is better to tell him to be good for something. Like the rest of us, young people are not noted for their ingenuity or the largeness of their resources. To advise them to go to work for Christ is the cheapest kind of advice, and the most useless. "How?" "When?" "Where?" are the questions which they will inevitably ask and which must be answered.

This service must be regularly repeated. To do one good deed and then stop, is in every sense next to doing none at all. Our open confessions of Christ are too often begun and concluded when in joining the church we stand at the altar and take upon us the vows of God's people. That confession should be only one of a weekly or daily series of public confessions which should not end until our confessions and praises are blended with the praises and confessions of the ever-increasing throng of the choir invisible. Our first act of love and devotion should only be one of an unbroken and infinite series. In other words, Christian confession and service, in order to become effective, must become habitual. To the young person it must become second nature to work for Christ. The strong power of habit must be invoked if his service is to count for much. It is more important to cultivate good habits than to break up bad ones, for the latter effort is a useless one without the former. It is, then, of supreme importance that the church in caring for the young cultivate habits of confession and service which time and changed circumstances and advancing years will not alter. "This is all well enough, but chimerical," does some one say? Ah, brethren, it is not so. The young people desire to serve as much as you wish them to serve. Let me tell you of a prayer I heard in a Western convention of young people. It consisted of only twelve words, and they were these: "*Lord, help our pastors to set us at work for thee. Amen.*"

That is the prayer of hundreds of thousands of earnest young souls. Some of them are in all our churches. "Lord, help our pastors to set us at work for thee." And shall not all of us add the "Amen"?

To sum up the matter, then, in caring for the young people the church must recognize and believe in and trust the inherent serious-

ness of purpose, the devotion, and the ability of the average young person to lead an earnest Christian life and perform earnest and effective Christian service; it must create and keep sweet and bracing an atmosphere of outspoken devotion to Christ and Christ's church; it must provide real and definite and regularly recurring forms of Christian service, which shall at last crystallize into habit and make this service enduring and permanent.

II.

It is with some hesitation that I take up the second part of my theme and touch upon an agency by which I believe these results can, in a good degree, be attained; namely, the Young People's Society of Christian Endeavor.

I should be wholly unwilling to appear in any way to force this subject upon you, but I have been given to understand that my invitation to address the Council on this subject was suggested by my relations to this society; and in our denomination, where between two and three thousand of the churches, including the great majority of all the larger and stronger churches, already have these societies, surely there is little need of explaining its introduction.

I need not remind you that there is very little human wisdom wrapped up in the movement. It was begun as a mere experiment in one Congregational church eight years and a half ago, and it has spread into twenty-four hundred other Congregational churches, and into more than six thousand churches of other denominations, because God in his infinite wisdom has seen fit to introduce it. I can, I hope, speak of the matter from this stand-point, and not as a special pleader for a pet plan of organization.

(1.) I would say, then, that the Christian Endeavor Society attempts to meet the first requisite in training the young by recognizing loyally and humbly that it is in and of and for the church. It has no ambitions and no mission except to be used by each church in its own way for the care of the young. From the second day of February, 1881, to this tenth day of October, 1889, it has, I believe, kept this steadily in view.

It has gone into no church where the church has not invited it to come. It has intentionally done no work which the church has not wished it to do. If the church should seriously wish it to die, it would die, believing by its death it can thus glorify God.

In accomplishing its mission it carries out the principles which I have attempted to portray. It recognizes young people; it trusts young people: it understands that there are unsounded depths of heroism in every young breast, treasures of loyalty and devotion whose secret springs only need to be touched to unlock and yield up their priceless treasures. It is based upon the principle that the young Christian's first question is the same as that uttered upon the Damascus road, "*Lord, what wilt thou have me to do?*" rather than, "Lord, how can I be amused?" Its whole organization is built upon the idea of self-government, but this government of self is for Christ under the direction of the church. It should be borne in mind that this is a voluntary organization. It is sometimes objected to it, that its pledges and requirements are strict and strong. They are meant to be strict and strong, but they are entirely voluntary; no one is compelled to join. It is not expected, at first at least, that all the young Christians, or even all the young church members, will enroll themselves on its books. No one ought to be over-persuaded to become a member, and no one ever should become a member without fully understanding what he is doing, and fully and fairly realizing the obligations that rest upon him. A reasonable excuse given to the pastor and lookout committee releases one from membership at any time, and by continued unfaithfulness for a little time, the members deprive themselves of membership.

Surely there is no objection to one's binding himself to the performance of such duties unless all self-imposed vows are objectionable; unless the compact in the "Mayflower's" cabin, for instance, and every solemn pledge to actual service is wrong; nay, unless the vows which every soul must take in yielding itself to God for the first time are based upon a false principle. In all work of the society this idea of self-government and self-discipline prevails. The young people hold their meetings, choose their officers, adopt their committees, manage their affairs with the utmost freedom, only seeking guidance from their own churches and pastors. No central office or board of managers dictates what or how they shall do.

No two societies of Christian Endeavor are exactly alike, though all accept certain fundamental principles of action. There can be no danger conceivable in this self-government and in these voluntarily imposed duties, if the principle is accepted that in the

inmost hearts of average young Christians loyalty and heroic devotion to duty rule the day.

Brethren who have seen a danger lurking in this principle of self-government have not sufficiently considered the fact that these are *young Christians*, not worldly young people, who, as active members, pledge themselves to do Christ's work. Everything else is subordinated to the religious idea in this society; social features, literary features, everything of the sort is secondary, and by the very constitution and outgrowth of the movement the tendency is to make it more and more a society for Christian service.

When the fish are not afraid of the hooks, little bait is needed, and it is being proved true every week that half a million young people are not afraid of the hooks of obligation which bind them to certain duties, and which some outsiders call iron-clad and inexorable.

When they have voluntarily and freely accepted these provisions for Christian growth, think what an unyielding hold is obtained upon the young life! "You have promised to be at the weekly meeting. Be there!" "You have promised to express each week in some way your loyalty to Christ Express it!" "You have promised to aid your pastor and the superintendent of the Sunday school and the church in any way in which it may need your services. Aid them!" "If you are not reasonably faithful to your vows," says the society, "you will not long bring reproach upon the active membership, for you cannot long remain a member." I believe it was this appeal to heroic service, so far as service in these piping days of peace in the church can be heroic, this voluntary idea of self-propulsion to duty, that has brought the more than five hundred thousand young people into the ranks of the Christian Endeavor Society. If it had let down its thousands, if it had required little or nothing in the way of service, if it had resolved itself into a social club, I doubt if there would be five hundred members in the Society of Christian Endeavor, or if it would have found its way outside of the State of Maine to-day.

But while the society in a sense is self-governed, because in this way only can responsibility be laid upon young shoulders, it is not self-sufficient. The members enter into a voluntary compact, but a compact to do *only what the church and pastor desire*. Nowhere will you find a host more docile, more tractable, more ready to receive suggestions, more eager to act upon them.

There is always a place for the pastor at the meetings and upon every committee. The *wish* of the church is the *law* of every real Society of Christian Endeavor. And why should not this be so? True devotion to the church must be obedient devotion. These young people, brethren and fathers, are the descendants of Stephen who was stoned, and Peter who was crucified, and James who was beheaded, and Paul who was persecuted for righteousness' sake; and so far as they share their spirit of heroism, they must share their spirit of implicit obedience.

(2.) *In the second place, the Society of Christian Endeavor fulfils the second requirement of which I have spoken, by having for one of its chief missions to develop the spirit of* OUTSPOKEN *loyalty and devotion.*

It strives to create this sentiment in every church, that to be a Christian is the broadest, highest, noblest thing to be attained.

In thousands of cases it has measurably succeeded. It is the common and to be expected thing that in churches where these societies exist, there should be forty, fifty, a hundred, perhaps two hundred young men and women who every week will give testimony to the fact that they are Christ's. It is no longer a ghastly sarcasm to sing: —

> "Am I a soldier of the cross,
> A follower of the Lamb,
> And shall I blush to own his cause,
> Or fear to speak his name?"

To promote this is the object of the prayer-meeting pledge to attend and participate in some way that is appropriate to the years and experience of the participant in every meeting. This pledge is the very core and heart of the society. More than any and all things else has this pledge promoted this outspoken devotion and created this atmosphere of loyalty. I have never known a failure when this principle was adhered to. I have never known a real success in a Christian Endeavor Society where it was not.

Is not the creation of this atmosphere of outspoken devotion a natural result of this idea?

When a hundred young disciples in a given community, a hundred of the rank and file of the hearty and healthy young men and women and boys and girls, in a natural way give voice each week to their struggles, and their determinations, and their aspirations

to serve Christ, how can it be otherwise than that the religious tone of the young people should become more frank, more hearty, more spontaneous. It is no longer an occasional and exceptional thing to hear the young disciple give expression to his religious life. It is no longer the rare death-song of the swan. It is the expected, the every-day occurrence. With reverence but with the same naturalness that they learn to speak of school and studies and business do they learn to talk of religious matters. I am not theorizing in this matter. I could bring you the testimony of hundreds of pastors whom you know and honor that no other word expresses the changed conditions in their churches, except that the religious *atmosphere* which the young people breathe is changed, rather perhaps that a religious atmosphere has been created which they can and will breathe.

Most gratifying is the testimony of missionaries who have returned to their native land after ten years or more of service abroad. Not only do many of them tell me that they find in a multitude of churches a greater activity but a different *attitude* on the part of the young people to the church. I would not be so presumptuous as to claim that this difference is due wholly to the Society of Christian Endeavor, but to say that this is one of the factors is not, I think, saying too much. Let me give but one or two instances. The town of M—— in staid, decorous New England was supposed to be remarkably destitute of young people. The traditional corporal's guard could scarcely be mustered at the young people's meeting. A Society of Christian Endeavor was started a few years ago, and now the vestries are crowded every Sunday evening, two hundred men and women belong to the organization, and the people say, "What throngs of young people there are in our church!"

The town of W—— is a hill town in northern New England. The fathers and elders were discouraged. "The young people," they said, "had all gone West"; it was a hopeless struggle; the doors of the old meeting-house might as well be nailed up. A Society of Christian Endeavor was formed, and from the hillsides and the valley farms came the youths and maidens one by one, as the purpose and workings of the new organization became known, until there were sixty active members, and in all its long history the old church has never been so vigorous as now.

In the prairie community of S——, with the new church came the

new society, which at once took a leading place in the evangelization of the young. Some of the young people have to walk two, three, and four miles to the meeting, and the mercury on some of the Tuesday evenings last winter when the meetings were held dropped to twenty degrees below zero; but distance did not tire, nor cold chill, the determination of these young people, and with every passing month the society has proved itself an ever-increasing blessing to the church.

In the city of N——, one of the most prominent churches could not rally its young people. They were found in considerable numbers upon its roll of members, but they were seldom found elsewhere. The pastor heard of some of them engaged in various forms of religious and philanthropic work in various parts of the city, but they were not laborers for their own church. He formed a Society of Christian Endeavor with the stringent pledge. The young people came back and came together and went to work where they belonged, *in and for their own church*, and the pastor's heart is made glad.

M—— and W—— and S—— and N—— are real places, and I have chosen them because they are typical places. A large number of the fifty thousand letters which in the course of the year come to my office tell some such story as I have related, and I believe this is largely due, not simply to any details of organization, but to a pure and healthy religious atmosphere which has been created and created largely by the spirit of devotion embodied in and exemplified by the prayer-meeting pledge. I cannot take your time to go into details, but will only say further that in its practical workings the monthly consecration meeting has proved a wonderful *tonic* influence. It is the meeting of the month, looked forward to, and prayed for and gratefully remembered when past. The roll-call of active members every month and the response required of every one is a revelation, not only to the pastor and the society, but to the young disciple who responds, of advance or declension. It brings all face to face with their duties and their promises, and has much to do with keeping this atmosphere bracing, vigorous, and healthy.

(3.) *Finally, the Society of Christian Endeavor attempts to fulfil the third requisite by providing real and definite and regularly recurring methods of Christian service.*

The work that it contemplates is *real*. It is not *playing at*

preaching and church work. It is real work. There are no paper committees, but all the kinds of work that any pastor wishes his young people to undertake are here provided. The number and nature of the committees vary as the need of every church varies from the needs of every other. Here are some of them: lookout, prayer-meeting, social, missionary, pastor's aid, temperance, calling, relief, fruit and flower, good literature, White Cross, music and Sunday-school committees. These committees are to report in writing very briefly the actual efforts made each month. They are composed of from three to seven members each, usually five. They are ordinarily changed every six months, thus bringing a very large number of young people into contact with this real work. There should be no more committees than can find actual work to do, and there should be no less.

As a matter of fact, the number varies from three to twenty. They meet together at the beginning of their term of office, always in connection with their pastor, if he is willing to give the time to it. They survey the field. They lay out a programme of real work. They strive to do it.

This work is definite. The society says, "Do *this*, and he doeth *it*." The young person is not left to "watch and wait and wonder." He is not compelled to be idle until the eleventh hour because no man hath hired him. He is not compelled to experiment with methods and efforts at the risk of seeming officiousness and interference. Something is given *him* to do within a definite time, and *he* is responsible for that particular thing.

The lookout committee have the other members to look out for, to note their unexcused absences from pledged service, to reclaim in a brotherly way those who stray. It is eyes, and ears, and hands, and feet for the pastor. It is the duty of this committee to do just this work, and surprisingly little friction arises in the performance of these most delicate tasks, because all the members recognize that this is the definite duty of this committee.

The prayer-meeting committee has its definitely defined duties in connection with the weekly young people's prayer-meeting, and always has energy to spare, if the pastor calls on them, for the church prayer-meeting.

The Sunday-school committee in definite ways helps the superintendent, if he desires, in enlarging and promoting the efficiency of the Sunday school. And so with all the others, and by reason of

the frequent elections every member in the course of a few years can learn, by doing it, almost every variety of church work.

This effort is regularly repeated. A most important point. Dr. Bushnell writes eloquently concerning the disciplinary effect of routine duty. The Christian Endeavor Society seeks to transmute his eloquence into life and the daily experience of young people. The flower of Christian development is of slow growth. Gradually its petals unfold. One act of confession is worth something, but confession of Christ must become a habit. One effort, through God's abounding grace, may save a soul, but it is the thousandth effort of the saved soul that establishes it and sets the abiding and ever-deepening seal of Christ's service upon the life.

The Society of Christian Endeavor makes no provision for seasons of inactivity and slothfulness. The prayer-meeting comes every week, and every week the presence and testimony of every active member are required; no month elapses without its consecration meeting when every member, by name, is faced with the question, "*Where do you stand?*"

The simplest expression is accepted, the briefest prayers, the shortest verse of Scripture, that tell of the young disciple's devotion, but the requirement is regular and recurs with the recurring weeks.

So with the other forms of service. And the result is that at last the mortar is set; the building of character is raised of which the capstone and the corner-stone is Christ Jesus.

Can it be otherwise than that from among these young people thus trained should come a multitude upon whose lives an indelible seal shall have been placed? Here is the permanent element in the movement. It seeks no fleeting impression, no mere stirring of the emotions. It contemplates no "burnt districts," lives scorched but not vivified by burning but transient resolves.

The Society of Christian Endeavor does its work not in a week or a month or a year. It is as slow, but I hope and pray as certain, as development of habit and the expansion of life. As a natural result we find that as a rule the best and most efficient societies are the oldest societies, where the principles and obligations to which I have referred have been observed. May I ask you to note this qualifying clause, *the oldest societies are the most efficient where the principles and obligations which distinguish the movement are observed?* The society has suffered much from, but is in no wise

responsible for, various efforts that have masqueraded under its name.

And after the training is accomplished and the habits of confession and service are fixed, there is provision for graduation from this school, for release from these special obligations, but only with the understanding that with increasing years and added responsibilities the works of the church shall ever be foremost, and the training of younger years all used in the service of later years. Lest some brother consider this organization an entirely unwarranted innovation, let me invoke the respectability of antiquity, Congregational antiquity at that, and at the same time prove that there is nothing new under the sun, by quoting from a book written by Cotton Mather, and published in 1710, entitled "Essays to do Good," in which he prescribes some rules for a society called the "Young Men Associated." These rules were called to my attention only this week, and bear many resemblances to modern societies of Christian Endeavor. Especially one of them which sounds like a translation into ancient phrase of the rule relating to the consecration meeting. "Let the list," says Cotton Mather, "be once a quarter called over; and then, if it appear that any of the society have much absented themselves, let some of the members be sent to inquire the reason of their absence, and if no reason be given, but such as intimates an apostasy from good beginnings, and if they remain obstinate, let them be dismissed with kind and faithful admonitions."

Throughout this address I have been pursued by the fear that I might seem like a special pleader, advocating a personal cause; but the very largeness of the movement should relieve me of any such fear. It long ago passed beyond the stage of personal development. I know of no man and no company of men who have had much to do with advancing the work. With profound humility and reverent gratitude can all those who had anything to do with its inception say, "It has been taken out of our hands," "It is the Lord's work."

In twenty-two denominations is the Society found, in over eight thousand churches, in every State and Territory, in the motherland is a flourishing British section of the Christian Endeavor Society, and in every country where our missionaries have gone out has it taken root. The constitution has been translated into French, German, Tamil, Zulu, Chinese, Hawaiian, and many other

languages, and literally millions of the constitution have been printed.

But especially do we thank God that, so far as can be ascertained, during the last year forty-five thousand associate members, fully one third of them all, have been brought into the evangelical churches of the United States.

Especially do we thank him for the spirit of enthusiastic loyalty and obedience that pervades these ranks everywhere. At the conventions the numbers are overwhelming, the enthusiasm unbounded. The *esprit de corps* is wonderful, provoking, as one eminent clergyman who looked on, said, "a passion of grateful tears." But the numbers and the enthusiasm and the *esprit de corps* are not the most significant things about these great gatherings.

The mottoes of the Society perhaps express the reason for profoundest gratitude. The national permanent motto is, "*Pro Christo et ecclesia*," "For Christ and the Church." For this year it is, "We are laborers together with God." Everywhere do I see these mottoes, on their badges, on their programmes, on their constitution, in huge letters of living green in the churches; better than all, if I know anything about these young disciples, these sentiments are written upon the tables of their hearts, and are exemplified in their lives.

And now, brethren, am I presumptuous in asking the approval of this Council for this, as one accepted method of the church in caring for the young?

Indeed, I feel that this indorsement has already been given by our denomination as it has by others. Our Sunday School and Publishing Society published the first tract and the first book that described these methods. One of our denominational papers published the first article that told "How one Church cares for its Young People." Our conferences and associations, and our last National Council itself, have passed warm resolutions of approval. Your statistical secretary and your committee have to-day, I understand, recommended that these societies be recognized in the Year-Book. In this same hearty spirit will you not all adopt this youngest child? If I may speak in any sense for him, I can assure you that all he asks is to be a filial, obedient child. He would arrogate nothing to himself; he would claim no superior wisdom; he recognizes his youth and inexperience; he desires to be guided and directed and warned, but he also craves your full confidence,

your affectionate interest, and your cordial recognition. In the future years he will repay, with interest, this confidence; he will with docility obey your behests; he will train the young in accordance with your wishes, to speak and pray and labor *for the church;* he will not forget that he is but an humble instrument, yet an instrument God has used, and which the church can use in caring for the young people, until innumerable multitudes, thus fashioned and polished, shall become living stones built into the Temple of our God.

THE NEED OF BIBLE STUDY.[1]

BY REV. ALBERT E. DUNNING.

The devotional reading of the Scriptures marks, and to a large extent measures, the spiritual life of the churches. That is what we most vividly remember of the piety of the last generation. The godly men and women who gave us birth found in the pages of the Bible, as in a mirror, pictures of their own experiences, illumined with celestial or lurid light, and pored over them with intensest interest, in wonder, fear, or love. This generation does not surpass the last, and probably does not equal it, in its devotional use of the Scriptures.

But the Bible had for our fathers a fourfold use. It was a stimulus to devotion, a guide to conduct, a mine of weapons to defend or to attack the Westminster Confession and Catechism, and a treasure house for would-be prophets. Many of the copies preserved to us show for which of these purposes they were most valued.

For the first, they open most readily to the Psalms, the stories of the patriarchs, the farewell discourses of Christ, and to some of the writings of Paul.

For the second, the favorite portions are the book of Proverbs, the Sermon on the Mount, the Epistle of James.

For the third, the Epistle to the Romans stands first, while single passages here and there that will suit the theologian's purpose are carefully marked.

For the fourth, there were the books of Daniel and Revelation, with an ingenious system of typology that made a Samson's riddle of every carcass that lay in the path of Scripture history.

[1] Page 26.

The popular religious literature of the last generation illustrates these uses. For the first there were the commentaries of Matthew Henry and Thomas Scott, the works of Thomas à Kempis and Jeremy Taylor. For the second, there were catechisms and sermons. For the third, there were the writings of Edwards, Emmons, Bellamy, Wesley, and Boston's "Fourfold State." For the fourth, there were many volumes like "The Seven Thunders," "The Four Beasts of the Apocalypse," and "The Time of the End," known now only as curiosities of literature.

Of these four classes of religious books, we must notice that only the first survives for popular reading. Four or five years ago an effort was made by some of the elder brethren who were then on the board of directors of our Publishing Society to get Dr. Emmons's and Dr. Bellamy's works into circulation. A circular was printed offering them to ministers at a very low rate. An inquiry having been made as to the number sold, it was found that three years before, according to the stock account, there were five sets on hand. An examination of the book shelves showed that the number had increased to eight sets in the store. At first it seemed as though there was so much life in these ancient volumes that they had germinated in the dust of the cellar of the Congregational House, and produced three more of their kind. The news of such a miracle might have given them new popularity had not the agent discovered that during the three years some bookseller who had three copies and could not otherwise get rid of them, had sent them back to their publishers.

A new literature on the Bible has sprung up, which is far more widely read than were any religious books in any previous generation. What are its characteristics? It must be remembered that neither the devotional nor controversial literature of the Bible, till near the middle of the nineteenth century, ever seriously questioned the current traditions concerning its origin, history, or purpose. The one was occupied with considering devout feelings and what creates them; the other with the meaning of doctrines concerning God and man, not with the facts or methods concerning their communication from God to men. To examine these critically was popularly regarded as sacrilegious.

But this new literature boldly interrogates the Bible on its own record of its history, scrutinizes the channels through which divine truth has come to men, and its unfolding in human experience,

and on the basis of what it claims to have discovered, proposes to restate both doctrines and duties.

This literature gives a peculiar freshness to God's teaching of character as the basis of conduct, and of love as the motive to character, by disclosing every doctrine and precept as rooted in history, and unfolding toward its perfection in the experiences of men and of nations. It invests the Bible with a new interest by making God appear through its historic records, not as the mid-day sun obscured only by our defective vision, but as the sun reveals himself to the earth in a morning partially overcast with clouds; first in the dawn, then by scattered intercepted rays, but with the untiring power of light and heat moving to certain triumph over all that veils his face.

I do not assume that this literature is accurate or satisfactory, only that it has great power of attracting attention to the Bible. These studies of scholars are coming down to the people in popular forms. They are reflected and distorted in fiction, read by those who never have read the Bible. So its statements are being considered as never before. The Bible was meditated upon by the last generation with results in sweet and saintly character. It is examined by this generation with awakening conscience and desire to know the truth. How may we direct that study to similar and greater results in holy character?

There are at least two things which give us encouragement to this effort: —

First, the great increase in available knowledge of the Bible and of the divine revelation which it presents. More and more valuable historic facts concerning it have been discovered within the last fifty years than during the entire previous period since the Reformation. Its records have been compared with those in the earth, in the sky, in itself, in secular history, and in the history of language, till some beliefs which were half a century ago regarded as essential to Christian faith are generally discarded, and others which were little thought of have come into prominence; *e. g.*, few intelligent persons now believe the Bible to teach that God created the earth in six literal days, but the view which recent study of the Scriptures has unfolded, of the sweep of His creative power through myriads of centuries, impresses us far more profoundly than our fathers were impressed with the might and majesty of the Creator of the universe of worlds. Or, again, it is

no longer held as essential that men should believe that those who wrote the Bible were passive instruments through which the will of God was made known to men. That view is left to the heathen whose prophets were soothsayers and diviners, and to spiritualists who pretend to pass into trances and become mediums of imaginary beings. But the discovery that the inspiration of the Spirit of God quickened and exalted the minds of men who used all their own faculties in harmony with the divine will to make known that will, gives new emphasis to the authority of the Bible by bringing the outward voice into the inward personal life. To us, as to the Israelites, the voice from the midst of the thunder and smoke of Sinai means less than the teaching of Moses and his successors.

Further, the lay Christian of average intelligence knows more about the Bible than did the average minister of fifty years ago. In proof of this, it is only necessary to say that the average layman has access to far more helpful literature on the Bible than had the minister of fifty years ago, and uses it. The time has gone by when men can venture to sneer at the weakness of Sunday-school helps. Through them the best results of the best biblical scholarship of any age are circulated by the hundred thousand. No minister need wait to teach the Bible to his people for want of suitable literature.

The second thing is that Christians are ready to study the Bible, never so ready as now; but they need guidance. There are more people ready to learn than there are qualified teachers ready to teach them. This is made plain by the summer assemblies which have sprung up in nearly every State in the Union within the last ten years, to which thousands come for Bible study, and by the large Bible classes in many of our cities. Many Christians are saying, "I do not enjoy my Bible, but I want to. Teach me how." Popular desire for Bible knowledge is great and growing.

Let me now try to show how to meet this desire more effectively than we are doing.

Of course it is wise to take advantage of all conditions that will help forward this popular interest. Some ten millions of people are studying the Sunday-school lessons selected by the International Committee. But the ordinary teaching is not adequate to the need. It addresses the emotions and the conscience directly rather than through the intellect. It simply takes the passage for

the day and seeks to find in it definitions of right conduct, motives to it, and stimulus to devout feeling. This it does week after week. So it becomes too often mere repetition. It is too apt either to rebuke the spirit of inquiry, or to retreat before it. It offers to adult classes either primary instruction or exhortation, and it fails to hold them. How can ministers and other leaders of religious thought use these lessons the better to meet the popular need? I offer as a suggestion this plan: —

We are soon to pass to the study of the Gospel of Luke for the year 1890. We have in every community mature minds who wish to be Bible students. Let the subject for that class be, not the Gospel of Luke only, but the life of the ideal man, Jesus the Christ, making the lessons its prominent points. Let the minister plan and issue beforehand, for the quarter, outlines of these studies. He will find the series prepared by Dr. Harper suggestive, so will be Dr. Hurlbut's "Studies of the Four Gospels"; but he can perhaps better prepare his own. These are not for his Sunday school, but for his teacher's class. As he uses them, he will show his teachers how to appropriate so much of these outlines in the international lessons as will suit the comprehension of their pupils.

The breadth of his subject, and the variety of its related themes, will enable him to hold all his people, without weariness, to this one line of study. The most fruitful year of my pastorate, to myself, was my last, when, in a series of evening addresses extending through the year, I tried to picture that matchless life; tracing for the audience, on a map, his journeys, paraphrasing the conversations, gathering around the central figure the illumination furnished by the nation and the time, and allowing, so far as I could, the Son of Man to speak for himself. Let the minister encourage the reading in families of biographies of Christ such as Stalker's, Edersheim's, and Geikie's, and such treatises as Godet's "Studies in the New Testament," Fairbairn's "Studies in the Life of Christ," and Thompson's "Theology of Christ." By such a pursuit the student will soon discover that the gospels are only a fragment of the record of that larger life which issues from beyond the horizon of the past and stretches beyond the vision of the future. He will ask questions concerning the kingdom which the Christ came to found, whose root ideas are in the Old Testament, and whose full realization is in prophecy. He will find that the Bible, as a whole, must be searched to find the answers to these questions,

and is a literature, the chief source of the literature that inspires and has continued life.

This will lead to a comprehensive study of the whole Bible, beginning with its primary facts, of which the majority of the church are wofully ignorant. These are, its structure, the order, names, and arrangement of its sixty-six books; its contents; the successive periods of the history contained in it; its institutions and their meaning; its chief teachings; and its history as a literature, from the first record of the book of the covenant, made by Moses at Sinai, to its completion, and its transmission through different translations and versions from that time to the present.

Then follows the study of the development of the teaching of the Bible, beginning with the earliest facts in God's revelation of himself and of his relations with men, tracing their growth through the experiences of men and of nations as they take on new meanings, till at last the facts of the Christian faith stand forth in the completed Bible, to grow richer in the apprehension of the church, as the Holy Spirit interprets them with increasing clearness in human experience.

By such study, better than by any other, the teacher learns how to teach; for every principle of teaching is illustrated by God's method of teaching the race, from his giving the primary facts of revelation to its earliest childhood, to the mature disclosures of his purpose to bring the race into a perfect unity in Jesus Christ. Even the most elementary survey of the progress of the divine teaching from the beginning of Genesis down through the ages to the end of the book of Revelation, from the first verse in the Bible addressed to that consciousness which comes through his senses declaring the creation of the material world which lies around him, to the last voice from within the heart expressing the definite faith and certain hope which the whole intervening training has wrought, is in itself an education. It is possible, it is not even difficult to place an apt scholar at the point where man was told that "In the beginning God created the heavens and the earth," and to give him a telescopic view of the unfolding of divine truth till the renewed man cries out, "Even so, come, Lord Jesus." Such an introductory training gives the Christian worker confidence and power to inspire confidence. If it could be made a definite object in the churches, it would add much to their power.

Such a study made general would aid greatly the intelligent

comprehension of the Bible, and of the true object of Christian work; of the first, because it discovers that the inspiration of the Bible is not merely a series of communications from God, but is a divine process of teaching truth brought up by his guidance out of human experience into utterance; of the second, because it shows that God's method with each single life is the same as his method with the race. He gave mankind the simplest facts concerning himself and his relations with them, and taught these facts mostly by object lessons. It required at least two thousand years to bring them to a condition in which they could receive the Ten Commandments, the simplest basis of moral law. Our fathers absolutely reversed the process, and attempted to give first the most difficult thing to the child. Who can imagine God giving Adam, as a primary revelation, the Westminster Catechism to be committed to memory? Our fathers seem to have regarded the mind of the child as constructed like the stomach of a cow, so that he could first swallow his mental food, then bring it up and chew it afterwards. The object of Christian work is to put truth into experience and then give it utterance. It cannot be the business of the church to assert formulas which experience does not recognize, least of all to defend those which experience contradicts. A catechism for declaring facts and truths in the Bible which they can apprehend, is greatly to be desired. A creed which declares what all Christian experience recognizes, is of the highest value. But catechism and creed are human expressions of Christian knowledge and experience, and if the church cannot now produce better ones than those of two hundred years ago, then the church has stood still for two centuries. Let us be thankful for the uneasiness of the Presbyterian Church over the Westminster Confession because parts of it disagree with their experience. The student of the Bible expects to find new knowledge, and to come to new apprehension of truth, and to express it in new forms. Ignorance repudiates truth and error alike, if they are not found in the standards. One of the most difficult things to bring men to believe is that increase of emotion is not necessarily advance in Christian character, and that there is no growth in spiritual life without growth in knowledge of the truth.

I urge, then, the forming of special classes for Bible study in every church, at least in every town. A course of a dozen lessons, occupying one evening a week for three months of the year, would

make the Bible a new revelation to many. The text-books used by the Chautauqua Normal Union, if the leader cannot prepare better for himself, will be found a sufficient guide. Even if the numbers enlisted in the class are but few, the results may be great. Yet often such classes under competent leadership have proved a strong popular attraction. No study is so fascinating to the aspiring mind rightly led as the study of the Bible.

Some suggestions naturally follow our consideration of this theme.

1. The great need is for better teaching. The church has sent forth a cry, but it has not been clearly understood. It has been supposed that the call is mainly for *more* ministers. When appeals for men to enter the theological seminaries are not met by larger numbers, then it is supposed that the difficulty is that men are not willing or able to prepare themselves by thorough study. So training schools are opened, and provided with brief, and mostly with fragmentary and disconnected, courses to create material to supply the demand for ministers. The churches in this country far less need more ministers than better ones, and a wiser disposition of them, and a large increase of lay workers wisely placed and guided. A home missionary secretary of one of our Western States recently said, "Our State needs at once fifty new ministers"; and he added, "If we could get them, they would crowd out at least eighteen inefficient ones now in service." That is the right way to put the matter. New ministers are needed to displace useless ones; but no new ones of that kind. What we need is not more ministers, but more *minister*.

It is a mistake also to suppose that every country parish, East or West, with a constituency not larger than many a Bible class cared for by men and women who maintain themselves by other callings, needs the entire strength of a minister prepared by ten years' study. There is great and needless waste of force in carrying on Christian work in this country. The Christian church as a whole would be stronger and more useful to-day if, more wisely organized, it had fewer pastors better distributed. What is needed is more competent teachers of the Bible who do not depend on it for their living. There are hundreds of parishes which are in size only Bible classes. They ought to be led by teachers under the direction of bishops of larger dioceses.

Training schools for Christian workers are becoming numerous.

They have large possibilities of usefulness, but their limitations need to be more clearly defined. It is not their business to make ministers. Our method of inducting men into the ministry is faulty. Any association in the East, any conference in the West, can license a man to preach; any council of a dozen persons or less can ordain him to the ministry. We have men, and not a few, in full recognition as ministers, who could not answer questions which an ordinarily intelligent layman might ask about the Bible and expect an answer. They have gone into office on the fervor of their Christian experience. If the ministry is to maintain a high position in the respect of the people, we must have some uniform standard of examinations, and some competent board of examiners to issue certificates. Let us have Christian workers, deacons and deaconesses, if you please to call them so, as many as possible; but let our ministers be proved and approved, "faithful men who shall be able to teach others also."

2. The churches need more teaching by ministers, and less preaching in proportion to it. Fifty years ago the usual order on Sunday was two sermons between 10.30 and 3 o'clock, with a Sunday school sandwiched between them. Gradually, in the larger places, that second preaching service was pushed forward into the evening, and the Sunday school into the afternoon. Now the Sunday school is usually attached to the morning service, either before or after, and the chief problem is how to maintain the evening service, only solved as yet where there are two congregations. One sermon on Sunday is as much as the average Christian wants, — more than the majority of the unconverted seek. For the evening, then, the minister either seeks to draw an audience by striking subjects or by musical entertainments, or else he settles down to officiate for those who do come, or the service is given up altogether. Why should not the second service be a service for Bible study by the entire church and congregation? It has been tried occasionally, and, so far as I know, successfully wherever the minister is competent to teach. The people are eager to be led in the study of the Bible.

This leads to a third remark, that

3. More permanent pastorates are greatly needed, and could be maintained by teaching ministers. The average service of one hundred and fifty ministers in one of the foremost Congregational States in the Union was recently estimated at less than eleven

months. One reason is, the preachers have exhausted their stock in trade within that time. There are too many sermon pedlers, whose packs are their barrels, who walk through dry places seeking rest and finding none, except for a few months. When one of these is gone out of a church, seven other pedlers, worse than himself, seek to enter in and dwell there; and the last state of that church is worse than the first. It is not to be expected that such churches will be trained in Christian knowledge, that organized work will be maintained among the young, or that permanent work of any kind will be done in it. It is better that the pastor should renew himself, than that he should be replaced. That he can do, and remain with increasing acceptance if he is a prepared teacher of the Bible.

4. Finally, united effort by the churches to secure for them some fitting plan for Bible study, based on the conviction of its need, promises a great revival of interest in the truth. The time is ripe for it. Discussion of religious questions extends to all classes. Schemes for promoting human brotherhood are many, and sympathy of men for men is becoming more Christian in its tone. The ideal man is Jesus Christ; the ideal society is the kingdom of God. The Bible reveals them both; the Christian minister and the Christian church are appointed to make them known. Working together to that end, they will gain it, and "now is the acceptable time."

CHRISTIAN SOCIALISM.[1]

BY REV. WASHINGTON GLADDEN.

In most of the recent treatises on socialism we find a chapter entitled "Christian Socialism." Is the phrase significant? Is Christianity in any sense socialistic? May there be a Christian socialism?

It begins to be clear that Christianity is not individualism. The Christian religion has encountered no deadlier foe during the last century than that individualistic philosophy which underlies the competitive system. The growth of an unsocial temper, the separation of classes, the industrial strife, are the legitimate offspring of a doctrine which makes self-interest the regulative principle of human society. "Thou shalt love thy neighbor as thyself," said Jesus the Christ. "The great Author of nature, with

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that wisdom which is apparent in all his works, has made the passion of self-love beyond comparison stronger than the passion of benevolence," says Thomas Robert Malthus. The contradiction is explicit. The economic theories of recent generations have followed Malthus rather than Christ; and the resulting opposition of the current economic theories to the fundamental Christian laws explains many things. It has led to a disastrous attempt to separate religion from affairs. It has encouraged the notion that the ordinary laws of Christian conduct are wholly out of relation to industrial and commercial life. "Business is business, and religion is religion," men have said; the suggestion of the preacher that their work and their trade ought to conform to Christian principles they have dismissed with a gesture of contempt for the preacher's lack of practical sense. And in rejecting Christ's law they always fall back on the maxims of the old political economy.

Individualism implies the law of natural selection. Darwin found his phrase, "the struggle for existence," in the writings of Malthus; the survival of the fittest is the logic of competition; that means the extermination of the unfit. "There has been of late in some quarters," says Prof. Ingram, "a tendency to apply the doctrine of the survival of the fittest to human society in such a way as to intensify the harsher features of Malthus's exposition, by encouraging the idea that whatever cannot sustain itself is fated and must be allowed to disappear."

"But does Christianity," it may be asked, "deny that this principle of natural selection is at work? Does Christianity deny that there is a struggle for existence; that it is the strongest, or those best fitted to their environment, who survive?" No; Christianity does not deny this law, any more than it denies malaria or the measles; Christianity observes the working of this law in society, and then girds itself with the might of the Omnipotent to counteract its working, — to save those who are being worsted in the struggle for existence. Its King is the first and greatest of those "Knights of the Long Arms," of whom they used to talk in the days of chivalry, whose glory it is to rescue the feeble and the friendless.

"He comes with succor speedy
To those who suffer wrong,
To help the poor and needy
And bid the weak be strong."

Christianity recognizes this law of natural selection as the law of our lower nature, the law by which we are allied to the brutes; and it seeks to hold it in check by the operation of the higher spiritual law of sympathy and good-will. In short, Christianity treats the principle of natural selection exactly as the wisest of the evolutionary philosophers treat it; they do not regard it as the regulative principle of human society; they show how it operates among the plants and the animals; they point out that barbarous tribes of men are largely under its sway, but they insist that man is gradually rising out of its domain, and that "the end of the working of natural selection upon man" is not far off. "The universal struggle for existence," says Mr. John Fiske, "having succeeded in bringing forth that consummate product of creative energy, the human soul, has done its work and will presently cease. In the lower regions of organic life it must go on, but as a determining factor in the highest work of evolution it will disappear. . . . The manifestation of selfish and hateful feelings will be more and more sternly repressed by public opinion, and such feelings will become weakened by disuse, while the sympathetic feelings will increase in strength as the sphere for their exercise is enlarged. And thus at length we see what human progress means. It means throwing off the brute inheritance, gradually throwing it off through ages of struggle that are by and by to make struggle needless. Man is slowly passing from a primitive social state in which he was little better than a brute, toward an ultimate social state in which his character shall have become so transformed that nothing of the brute can be detected in it." And this, as Mr. Fiske heartily declares, is the very message of Christianity. "The great originality of Christ's teaching, and the feature that has chiefly given it power in the world, lay in the distinctness with which he conceived a state of society from which every vestige of strife and the modes of behavior adapted to ages of strife shall be utterly and forever swept away."

Some breath from that genial season seems to have touched the minds of the men of our time; for it is certain that the philosophy of human society has been greatly modified with the last quarter of a century; the regimen "which seeks to give a race of powerful, incarnate selfishnesses" is losing favor with students of social science; and Christian thinkers especially are turning with a sharp recoil from those maxims and theories of the old

economists which directly contradict the law and the life of Christ.

Turning from individualism, their faces are set in the direction of its opposite, which is Socialism. And they find at once, that the affiliations of Christianity with Socialism are much closer than with the contrasted doctrine. Some foundation there surely is for the claim that Christianity is socialistic in its tendencies. In fact, through a considerable portion of its history Christianity has been explicitly socialistic, or rather communistic, in its teachings. The early Christian Fathers, in many of their utterances, sanctioned the most radical agrarianism. "The rich man is a thief," cries St. Basil. "The rich are robbers," echoes Chrysostom; "a kind of equality must be effected by making gifts out of their abundance. Better all things were in common." "Nature created community, private property is the offspring of usurpation," said Ambrose. "In strict justice everything should belong to all. Iniquity alone has created private property," declares Clement. It is true that this is not the uniform teaching of the Fathers, and many other passages that might be quoted defend private property; nevertheless the stronger impression made upon their hearers by the impassioned appeals of these early preachers was that the Christian law simply tolerated private property and preferred community of goods. They supposed that they were expressing in these teachings the mind of Christ. And there can be no doubt that the gracious fraternity of spirit, the unity of feeling, the identity of interest which the New Testament always enjoins and praises are nearer to the ideal of the Socialists than to that of the Ricardians. And if I were shut up to the alternatives of Individualism with its fierce principle of the survival of the strongest, and Socialism with its levelling tendencies, I should take my stand with the Socialists.

There is, then, some justification for the phrase, "Christian Socialism." I think that the great Belgian economist, Lavaleye, is rather enthusiastic when he cries. "Every Christian who understands and earnestly accepts the teaching of his Master is at heart a Socialist; and every Socialist, whatever may be his hatred against all religion, bears within himself an unconscious Christianity." I would rather say that every intelligent and consistent Christian approves of many of the ends at which the scientific Socialists are aiming; that in many of their ideas and methods philosophic

Socialists and intelligent Christians are in closest sympathy. We go part way with Rodbertus and Marx, then we part company with them. How far can we wisely go with them? How many of their projects may we safely adopt?

Socialism is simply the extension of the functions of the State so that it shall cover all departments of industry. It is quite unnecessary to define or expound it; there are few persons in this audience who have not read Mr. Bellamy's "Looking Backward," and that remarkable romance sets forth the programme of Socialism more clearly and more succinctly than it can be found anywhere else. What Mr. Bellamy calls "Nationalism" is simply the socialism of Rodbertus. It involves a vast extension of the functions of the government; the co-operation of the whole people, not only in preserving order and administering justice, but also in the production and distribution of economic goods.

Now I take it we are agreed that as Christians we are bound to make use of the power of the State, not only in protecting life and liberty and prosperity, but also in promoting, to some extent, the general welfare. We have no scruples against availing ourselves of these political agencies in securing the general well-being; we even believe that this is one of our most imperative and most religious duties. Count Tolstoï's philanthropic nihilism does not, probably, commend itself to our common-sense. We hold that all Americans ought to be Christians, and that, if all Americans were Christians, the government of this country would be in the hands of Christians, and that that is exactly where it ought to be. Now suppose that it were in their hands, what ought they to do with it? How far could they go, as Christian citizens, in seeking to promote the public welfare through political action?

Especially ought we to favor State action whose purpose it is to improve the condition of the poorest and least fortunate classes. This is the real motive of Socialism. The promotion of the common good is the end which it proposes, but those whom it chiefly seeks to benefit are the neediest. But this is the very spirit and purpose of Christianity; why then should not Christians, as fast as they get into their hands the power of the State, use that power for the benefit of the toiling and suffering classes? Why should not "all of us," acting through those organized methods which the State furnishes, extend help and encouragement to the weakest and humblest of us? All will agree that the State can do much,

without any straining of its functions, to improve the condition of its neediest classes.

Protection the State does surely owe to all its citizens, rich and poor, capitalist and laborer. We can all unite in demanding that the State shall make justice swift and sure. To establish justice for all men, from the least to the greatest, is the first of its duties.

We can also demand that the State shall cease to foster monopolies. If it cannot prevent the growth of monopolies, it can certainly refrain from planting and watering them. The State has engaged too frequently in this vicious husbandry. Its representatives have granted, for no consideration, most valuable franchises to great corporations and companies; and the money of these companies and corporations has shaped legislation and purchased judicial decisions by which their power has been confirmed, and the tribute they levy upon the industry of the country has been legalized and perpetuated. All this legislation, establishing and fostering monopolies, is especially burdensome to the poorer classes. The street railways in most of our cities ought to bring large revenues to the municipality, lightening the burdens of taxation. Instead of this every workingman with his dinner pail pays toll for the enriching of a great corporation. The monopoly of the public land is a special hardship. The land has always been the poor man's refuge. The main reason why labor has steadily commanded higher wages in this country than elsewhere has been the abundance of cheap land to which the worker could betake himself if wages were low. Now that this door is shut, the pressure upon the working classes is sure to increase. It is time for the Christian citizen to take hold with resolute hands of all such abuses of government by which the poor are despoiled and burdened for the benefit of the rich. A Christianity that does not grapple courageously with abuses of this nature is not the inspiration of Him who

> "Comes to break oppression,
> To set the captive free;
> To take away transgression,
> And rule in equity."

So much as this we can all agree upon, — that the State shall furnish to its humblest citizens perfect protection; that it shall establish even-handed justice; that it shall refrain from licensing and fortifying monopolies; that it shall do all that can be done to

give all its citizens an equal chance. So much as this the devotee of *laissez faire* asserts as stoutly as the scientific Socialist. But here, says the philosopher of *laissez faire*, is the place to stop. Protection is the legitimate function of the State; the promotion of welfare is not. It is not wise to enlarge the field of State action. Much of the work that the State now does is poorly done; it would be folly to put any more work into its hands.

This argument is familiar; I have used it myself more than once, but it seems much less conclusive now than once it did. It is not clear that our governments would not all be improved by putting heavier burdens upon them. Satan finds some mischief still for the idle hands of public officials. In my own city the power of the mayor is almost all taken away and distributed amongst various boards; the office is as near a nullity as the Legislature could make it. The consequence is that it is difficult to persuade any man of high character to take it, and it tends to become a source of scandal and public shame. The Legislatures of many of the States have tried this experiment of stripping the people of the cities of political power, of making the municipal governments as weak as possible, and the result in every case has been disastrous. The weaker the municipal government is the wickeder it is; is not this a universal rule? If much responsibility is concentrated upon one official, the people are much more likely to see to it that the person chosen to that office is fit to bear this responsibility. The heavier the duties resting upon the officials, the greater the care exercised by the voters. And I am not at all sure that a considerable extension of the functions of government would not arouse our people, as nothing yet has done, to give diligent heed to their political duties. At any rate, I am quite willing to see the experiment tried. It may be that some inspiration would come to the people if by any means their notion of the scope and dignity of their political functions should be somewhat enlarged. The old theory is, that the State is to exercise only police functions. Now, the duties of a policeman are not of a particularly inspiring nature. It is doubtful whether they tend to enlarge his intellect or improve his manhood. I seem to remember the fragment of a classic ode in which it is suggested that a policeman's life is extremely unideal. If, now, the people, in the exercise of their political functions, are in the habit of regarding themselves simply as policemen, it is doubtful whether they will get much mental or moral

stimulus out of politics. Perhaps that is one reason why intelligent men and Christian men have been averse to politics. The infusion of other ideas and motives might lift our political life to a distinctly higher plane. It is easy to sneer at sentiment in politics, but there is still room for doubt whether desiccated politics is altogether nutritious to the national life. And if the American people should leave these rudiments of political science, and go on toward a higher conception of their political duties, regarding, with Bluntschli, "the proper and direct end of the State as the development of the national capacities, the perfecting of the national life, and finally, its completion," I should begin to look for the dawn of the informing light upon our political chaos.

All the signs of the times indicate that tremendous issues are to be forced upon the American people. The new system of industry, with its vast combinations, is revolutionizing society. The new relations bring new responsibilities and new duties. It is as clear as the daylight, that many things which we have left hitherto to the control of natural laws, supposing that they would regulate themselves well enough if let alone, must be brought under the control of the State. We are beginning to find out that government by the people is not a sinecure; that it is arduous and responsible business. And it is high time that the Christian citizen were beginning to ask precisely how much is required of him under the exigencies of this new day.

In the most curt and compendious fashion let me try to name a number of the points at which, according to the Christian ethics, the functions of the State may well be extended beyond the limits laid down by the advocates of *laissez faire*. Concerning some of these points there will be no question. They are already sanctioned by the traditions of our people; yet they are all departures from the strict standards of individualism, — all movements in the direction of State socialism.

1. The sanitary supervision by which pure air and water are secured for all the people is one of the functions of the Christian State. President Walker thinks that this is fairly included within the police functions. Herbert Spencer would hardly agree with him; nevertheless, whether it be old or new theory, it is good sense and good Christian morality.

2. The Christian State can discourage, if it cannot extirpate, the parasites which are fattening upon our industries.

Professional thieves, burglars, swindlers, and the like are parasites of industry. All theories of the State agree that they must be suppressed; but there are others toward whom a wholesome severity is required.

The pauper class is growing, and it is fostered by careless administration of public and private charity. The care of the helpless poor is obligatory; but for all that large class of persons who would rather beg than dig, the State must learn to provide sharp restraint and rigorous discipline. To live without work, at the expense of the community, must be made hazardous and difficult business.

The gamblers, including the crowds of so-called speculators in the cities who get their living by betting on margins, are also parasites. Economically they belong in the same class as the beggars and the thieves; they live without rendering to society any service whatever.

These three classes absorb a large share of the wealth produced without adding anything whatever to the sum of human welfare. Whatever they consume is so much subtracted from the aggregate product of industry, and it leaves just so much less to be distributed among the productive classes. The State must find some way of suppressing this enormous parasitism.

3. The Christian State will find itself enlisted for the extermination of the saloon. Under the theory that government has no power but police power, this might be logically demanded; under the theory which commits the State to the promotion of the general welfare, it is easily justified. Whatever manifestly tends to the detriment of society at large must be suppressed. The liquor interest has become a gigantic, consolidated, unsocial force, directly and malignantly assailing the community, undermining its thrift, corrupting its political life, destroying its peace; and against it, not only the teacher with his science, and the preacher with his Bible, and the philanthropist with his sympathy for the fallen, but "all of us," with all the power we possess, must arise and do battle. Of course it is important that we manage this campaign with that prudence which is always a good part of valor, and that we carefully consider all the conditions in choosing our weapons and our methods of attack; but we need be in no uncertainty as to our ultimate purpose, which is the destruction of the liquor power, the power that everywhere defies the laws and threatens the destruction of the State.

4. A more express interference of the same nature is the prohibition of Sunday labor. In this action the State puts forth its power for the benefit of a particular class, the laboring class. The prohibition of Sunday labor is a plank in the platforms of many socialistic organizations. It is a purely socialistic measure; and I, for one, am Socialist enough to be heartily in favor of it. The one priceless good, of which the workingman ought never to be robbed, is the weekly rest-day. It can never be preserved for him without the interposition of the State. As Dr. Leonard Wolsey Bacon has so clearly shown, the liberty of rest for each requires the law of rest for all. It is probable that some revision of the Sunday laws of most of our States is necessary to adjust them to the new conditions of civilization, but the line should be sharply drawn, and every industry that can be interrupted by the Sabbath should be brought to a pause every Saturday night.

5. The Christian State may also find it good still further to limit the hours of daily labor in some callings if not in all. The fact that the machinery now in use in the various manufacturing industries will produce vastly more than the people can possibly purchase, if it is kept in operation through all the hours of the present working day, indicates the wisdom of reducing the number of those hours. This machinery lies idle, on an average, throughout the country, from one to two months in the year. It would be vastly better for the laborers to have it run eight or nine hours a day the year round, than to have it run ten or eleven hours a day for ten months of the year. The simplest way to regulate this may be the direct interference of the State. When all of us are convinced that it is best, all of us can say so, and have it so.

6. The Christian State may also enforce the sanitary inspection of mines, factories, and workshops, to make sure that the health and safety of the working people are secured. This is a service which the intelligence of the nation owes to its toiling classes. Legislation of this kind has been in force for several years in Great Britain and in this country. It is pure Socialism, Christian Socialism, but none the less wise and beneficent.

7. The Christian State will quickly put an end to child labor. Are we aware that in this country, which is growing rich so fast, child labor is increasing fifty per cent faster than the population? That is an evil that the economic forces do not tend to arrest. Nothing but the Christian conscience of the land, expressed in

stringent laws, will check its growth. It is quite time that the Christian conscience everywhere should take this form of expression.

8. The Christian State may furnish a certain amount of public instruction and require its citizens to avail themselves of it, or show that they are receiving a full equivalent elsewhere. This is not, of course, an open question in this country, albeit the measure is utterly socialistic. It is true that awkward attempts have been made to justify our public schools on the ground that they prevent crime, but with President Walker, "I do not believe that this was the real consideration and motive which, in any instance, ever actually led to the establishment of the system of instruction under public authority, or which, in any land, supports instruction now. . . . In all its stages this movement has been purely socialistic in character, springing out of a conviction that the State would be stronger, and individual members of the State richer and happier and better, if power and discretion were taken away from the family and lodged with the government." And it is greatly to be desired that this work of public instruction should be distinctly and consciously placed upon this higher basis. It is not well done when it is done as a mere extension of the police function of the government. It needs a higher motive.

9. Certain great enterprises for the promotion of the public welfare the Christian State may wisely undertake. Just how much it can do in this direction is not yet clear; the problem calls for conscientious study. It is we, the people, who must solve it, and we need the highest wisdom for its solution. Some things we know that we can do well. Before those who insist that State administration is always clumsy and costly, stands the post-office as a constant confutation. A more efficient or more benign human agency it would be difficult to imagine. It is almost as cheap as light and air and gospel grace. If this business had been left to private enterprise, we should, very likely, be paying to-day five or ten cents instead of two for the conveyance of our letters.

Almost as much might be said for the national banking system, which has rescued our finances from chaos and confusion, and has placed them on a secure foundation.

Here are two typical cases; the one is a case of government control and ownership, the other is a case of government supervision and regulation. By the success and beneficence of both these

great enterprises it is proved that we, the people, can do some things well, co-operatively, besides keeping the peace. And I suspect that we shall be compelled to go forward in this path. How fast and how far we shall go I will not try to tell. My own opinion is that there are quite a number of things that we must take under government management, and several others that we must carefully supervise and regulate. Any business which becomes, from the nature of the case, a monopoly, the government ought to own and manage. Any business which strongly tends to become a monopoly, or which succeeds in establishing methods of oppression and extortion, by which the few are enriched at the expense of the many, ought to be rigidly supervised and regulated by the State. To say that the State cannot do as much as this is to assert that republican government is a failure. We, the people, are bound to keep the strong from oppressing the weak. We, the people, are the ministers of God, ordained of God for the very purpose of attending continually upon this very thing. To fail of this is to be faithless to the most solemn charge that God has given us to keep. Such tendencies to oppression exist, and are growing stronger every decade. No other tyranny is so insolent and so relentless as the money power. The great combinations of wealth are intrenching themselves more and more firmly; they are ready to seize upon all our great thoroughfares, upon all our natural resources and instruments of production, and then to levy toll upon all our industries for the use of them. This they will surely do if they are let alone; the economic forces will not stay them. By some power they must be restrained. By what power? There is no power that can restrain them but the power of the State.

Now I say that a Christian State that sought the highest welfare of all its people would be constrained to take hold of these encroaching tyrannies and firmly to repress them. Why do we hesitate? The one strong reason is, no doubt, our fear that the State is not Christian enough; that the public virtue is not sufficiently genuine and stalwart to deal with such a problem. Well, if the people think they are too weak to cope with the evils that threaten their national life, doubtless they are too weak. But who will save them? What power will appear for their deliverance?

"But look at the officials!" men cry. "See the legislators, the congressmen, the holders of executive power, great and small! Can such men be trusted with such a mighty task?" Well, look

at them! Who put them there? We, the people. If they cannot be trusted, why not dismiss them and fill their places with men who can be trusted?

Most true it is that such questions as now confront us can never be solved by men who regard the offices as the spoils of partisan victory. No mind in which such a conception lives or lurks is fit to deal with the mighty interests that now challenge the patriotism of the nation. The man to whom the public offices are booty, to be seized upon for personal emolument, to be parcelled out in payment for political services, is a man who cannot think justly and wisely and sanely of these great questions of public welfare. The very temper and texture of his mind are such that he must take false views of all these questions. Besides, so much of his time must be given to the strife for spoils that he cannot inform himself concerning these high issues. The very first business of the Christian State is, therefore, to banish such notions and the men who hold them from the places of power and influence.

It is evident that we, the people, are standing in the presence of some solemn responsibilities. Evade them we cannot; meet them we must, and that speedily. To us the power is given, and with power goes responsibility. Some things must be firmly handled; some things must be heroically let alone; it takes wisdom, prudence, courage, to determine when we will put forth our power and when we will refrain. Statesmanship is the finest of the arts. Christian statesmanship ought to be the highest type of the finest art. The Christian people of this country are called to rule; a great curse will rest on them and on the land if they come short of their high calling. If they are to rule, they must know how to rule. There is a right way to rule a State as there is a right way to sail a ship or to plant a field, and the Christian people must find that way and follow it.

It is sometimes supposed, or seems to be, that if the people are only spiritually minded, the affairs of the State will order themselves aright by a spontaneous movement. It is a vast mistake. Here is a farmer planting his maize in the middle of August, because he has been taught and believes that that is the proper time to plant it. Of course he never gets a crop. Shall we say that if the man were soundly converted, his methods of husbandry would be wiser? No, it is not the gospel that he needs, he needs a few primary lessons in agriculture. Here is a physician who

believes, as Goethe's physicians did, that the right remedy for consumption is blood-letting. His patients generally die, but he keeps right on with his bleeding, devoutly ascribing their deaths to a mysterious Providence. It is not the lack of religion that ails him; he has too much religion and too little science. Even so the great art of statecraft, like the lesser arts of husbandry and healing, must be studied by the men who practise it, studied by us, the people, patiently and profoundly, else we shall continually be making ruinous blunders, and no sanctification of the heart will prevent these fatal consequences. We must not only mean well, we must know how. It is not enough that our hearts are right, our heads must be clear and our methods wise.

That a careful study of the questions now before us will lead to a considerable extension of the functions of the State, in such directions as I have indicated, is now very plain. Nevertheless I believe that this movement will come to a halt long before all the industries of the land are taken under governmental control. Outside that domain which the State undertakes to supervise, there will still be left large spaces for private enterprise. There is much that the State can do to repress the strong in their encroachments upon the weak, to hold in check the tyrannies of corporate wealth, and to equalize the burdens and the opportunities of its citizens, but it is not the business of the State to relieve its citizens of the cares and responsibilities of life. That would be fatal charity. Room must be left for individual initiative and the development of character. The socialistic schemes which undertake to do all our thinking for us, which promise us all equal incomes, no matter what kind of service we render, which engage to relieve us of all anxiety for self-support, which guarantee the habitual shirk the same reward as the conscientious worker, promise altogether too much. The government that undertook such a task would quickly prove a failure; the able-bodied man who asks the government to shelter him and nurse him and coddle him after this fashion, confesses himself a failure. This is not *Christian* Socialism as I understand it; for Christian Socialism, while it opens the way for large measures of national co-operation, yet keeps the path free to individual manhood; still leaves a fair field for the development of individuality; evermore insists that it is only in the risks and chances and uncertainties of life that minds are trained and characters developed. No, that is not Christianity

which looks mainly to the environment for reform, and fails to trust and test and train the energies of the immortal soul. Let us mend the environment all we can, but let us keep our eyes on the fact that men will make their own environment; that it is not from want or suffering chiefly, but from laziness and meanness, from selfishness and brutishness, that they need to be saved. When, by the touch of the transforming grace of Him who is the life and light of men, power is given to them to become the children of their Father in heaven, the whole creation, which groaneth and travaileth in pain together until now, will be delivered from the bondage of corruption into the liberty of the glory of the sons of God.

RELIGION AND THE PUBLIC SCHOOLS.[1]

BY REV. JOSIAH STRONG.

The printing-press necessitates the school, and democracy necessitates the public school. Important as is the school to any civilized people, it is exceptionally so to us, for in the United States the common school has a function which is peculiar, viz., to Americanize the children of immigrants. The public school is the principal digestive organ of the body politic. By means of it the children of strange and dissimilar races which come to us are, in one generation, assimilated and made Americans. It is the heterogeneous character of our population (especially in cities) which threatens the integrity of our public-school system and at the same time renders it supremely important to maintain that integrity.

The deep sense of this importance lends to our subject a profound interest. Moreover, apart from consequences to the school system, the policy which is finally adopted by the American people touching religion and the public schools concerns most intimately the welfare both of our youth and of the State.

Public opinion as to the true relations of the State to religious instruction is as yet much divided or unformed. The schools are criticised both on the ground that they are godless and on the ground that they are sectarian, because they have too little religion and again because they have too much. Two theories which threaten the well-being of the schools and of the State demand our attention: —

[1] Page 52.

First, that of the Roman Catholic hierarchy, which holds that education should be distinctly religious, which of course means Roman Catholic. Vague or general instruction will not suffice, there must be inculcated the system of doctrine found in the Roman catechism. It holds that religious and secular education cannot be safely separated. Inasmuch, therefore, as the State will not teach Roman Catholic doctrine in the public schools, parochial schools become necessary.

It is held that the public schools are in fact Protestant, and that Catholics are taxed to support them while they carry the burden of their own parochial schools. They complain that this is an injustice which can be removed only by the division of the school fund, and that to divide this fund between the Protestant and Catholic schools *pro rata* would be only equitable. To secure such division is their avowed policy.

This position is to be regretted but not to be wondered at. It was inevitable that the parochial school should be opened and attendance upon it made obligatory. The hierarchy could not otherwise be true to the spirit and genius of their church. The conflict between the parochial and the public schools goes far deeper than the question of religious instruction. It involves the whole subject of education, its aim and methods. The object of the public school is to make good citizens. The object of the parochial school is to make good Catholics. The public school seeks to give both knowledge and discipline, not only truth but the power to find truth. The parochial school aims to lead, rather than to train the mind; to produce a spirit of submission rather than of independence. The one system is calculated to arouse, the other to repress, the spirit of inquiry. The one aims at self-control, the other at control by superiors. The one seeks to secure intelligent obedience to rightful authority; the other unquestioning obedience to arbitrary authority. In a trial held in one of the courts of New York City last November, Monsignor Preston, vicar-general of New York, was asked on the witness stand if Roman Catholics must obey their bishops, whether right or wrong. He replied, "Yes!" and, when the question was repeated, answered, "They must obey, right or wrong." (Notes of hearing before the Committee on Education and Labor, United States Senate, page 79.) The free school system is intended to build up society by developing in the pupil a strong individuality, while Catholic education

strengthens the church at the expense of individuality. This is frankly admitted by the late Father Hecker, who was one of the ablest as well as most loyal writers of the Roman Catholic Church in the United States. In his recent work, "The Church and the Life," published just before his death, he acknowledges that the result produced by the obedience inculcated by the Catholic Church had been procured "at the expense necessarily of those virtues which go to make up the strength of Christian manhood." Here is the "explanation," he continues, "why fifty million Protestants have had generally a controlling influence, for a long period, over two hundred million Catholics in directing the movements and destinies of nations."

But doubtless the decree of the Third Plenary Council in 1884, ordering the establishment of parochial schools, was due quite as much to a significant fact as to the Roman Catholic theory of education. That fact is the heavy loss sustained by the Roman Catholic Church among the descendants of immigrants in the United States. The editor of the *Irish World*, who is called by an intelligent Catholic writer "a master of statistics," has made an elaborate analysis of the population, from which he infers that there are now living in the United States ten million persons, who as descendants of Roman Catholics ought to be members of the Roman Church, but who are lost to it. This loss is commonly attributed to the influence of the public school. Says the *Catholic Review* of Aug. 31, 1889: "The parochial school is necessary because Catholic children cannot be brought up Catholic and attend the public school. This is a recognized fact. . . . At the present moment the Catholic Church in America depends more on the faith of the Catholic immigrant than on the faith of the generation which has received its education in the public schools. . . . We see no way of making them (young Americans) Catholics than by the parochial school. Our conscience forces us to take up the work."

I have called attention to the ground of action on the part of the hierarchy to show that there is no possibility of compromise with it. If the Bible in the public school were the cause of the Catholic secession therefrom, its removal might stop the movement; but it is not the cause, and its removal would be a fruitless sacrifice. We may as well recognize the fact that the parochial school has come to stay, regardless of the treatment of religion in the public schools. It is a necessary part of a great educational sys-

tem, which, to provide for its six thousand parochial schools, has its teaching brotherhoods and sisterhoods, its seventy-five colleges, its numerous theological seminaries, and to crown all its great Catholic American University at Washington, for which $1,000,000 have already been subscribed, and which, including the endowments of chairs, we are told will cost between $5,000,000 and $10,000,000.

Here, then, is a theory of education which can no more be harmonized with the American theory than water can be made to coalesce with oil; here is the discovery that it is absolutely necessary to act on this theory in order to prevent disastrous results to the Catholic Church; here is an elaborate educational system for whose equipment many millions of dollars have already been invested; and finally the authoritative declarations of the Catholic Church place beyond all doubt the attitude of the hierarchy toward the public schools, the permanence of the educational policy which they have adopted, and the impossibility of compromise. For these declarations permit me to refer you to a little work written by a Roman Catholic priest for Catholic parents and entitled "The Judges of Faith; Christian *v.* Godless Schools." It bears the indorsements of Cardinals Gibbons and Newman, and of various other dignitaries of that church. The prefatory note states that the book contains "the conciliar or single rulings of no less than three hundred and eighty of the high and highest church dignitaries. There are brought forward twenty-one plenary and provincial councils; six or seven diocesan synods; two Roman pontiffs; two sacred congregations of some twenty cardinals and pontifical officials; seven single cardinals, who, with thirty-three archbishops, make forty primates and metropolitans; finally nearly eighty single bishops and archbishops, deceased or living, in the United States."

We must not forget that there are many Roman Catholic laymen who prefer, and who dare to patronize, the public schools (of our relations with them I will speak later), but they have no share in the authority of the church. The hierarchy has thoroughly and irrevocably committed the church against the public school, and infallibility cannot retreat; to do so would be to confess itself fallible.

It has seemed to me worth while to show that the educational policy of the Roman Catholic Church must needs remain fixed,

because the recognition of this fact should aid the public toward a fixed policy touching religious instruction in the public schools.

This cleavage of the population along religious lines is greatly to be regretted. It is un-American. It carries the shadow on the dial of progress back from the nineteenth to the seventeenth century. Intercourse tends to eliminate differences and to make a population homogeneous. Non-intercourse nourishes suspicion, prejudice, and religious bitterness, of which the world has had quite enough already. There are many reasons why children of different religions and different races, of rich and poor, of all classes of society, should mingle in the public school. This segregation of the Catholic children, though well intended, inflicts injury on society and a greater injury upon the Catholic children themselves. How can the evil results which must necessarily attend the establishment of parochial schools be minimized? Certainly not by secularizing the public schools. This remedy was tried to a considerable extent, when the question of the Bible in the public schools was so widely discussed some twenty years ago. Instead of conciliating the Catholic priesthood, it only put into their mouth the cry which they are using to-day with the greatest effect upon their own people, viz., that the public schools are "godless."

I once had an acquaintance who used to say he was a Catholic, but not a "bi-*got*-ed" Catholic. There are men of this class who, as has been said, are "more Catholic than Roman,"—men who have much of the American spirit, who have learned in large measure to think and act for themselves. Many such Catholics patronize the public school, and it is to be hoped will continue so to do. Only the more liberal-minded will dare to disregard the commands of the priests, and such, I take it, will not object to what little religious instruction their children receive in the public school.

Of course the mischief which the parochial schools do will be in proportion to the number of children they draw off. The best remedy I can think of is to make the public schools as good as possible, so manifestly and so vastly superior that many Catholic parents will refuse to sacrifice the interests of their children at the behests of the priest.

It may be remarked in passing that the action of the hierarchy in establishing parochial schools, and the arguments with which they have defended that action, may have an unexpected and unwelcome effect. The prelates of the Catholic Church have of late taken

pains to assert that Romanism is thoroughly American in spirit, and in beautiful harmony with American institutions; but when they insist that our public schools, which are among the most cherished of our institutions, and deemed essential to the preservation of our liberties, are wholly unfit for Catholic children, and cannot be attended by such without sin, they unintentionally acknowledge and publicly declare that there is an inherent conflict between Romanism and free institutions. Every American recognizes the assimilating and Americanizing power of the public school. When, therefore, the Catholic hierarchy and press assert that the only way to make a good Catholic out of a child is to keep him out of the public school and separate him from American children, it is an acknowledgment that Romanism is un-American and represents an alien civilization.

When the full force of this acknowledgment is appreciated, it will tend to create a general distrust of the church, and to alienate from it Catholics who have become in any considerable degree Americanized.

A few words concerning the Catholic claim for a division of the school funds, and we will leave this branch of our subject. If this claim were granted, a similar claim from Lutherans or Episcopalians or the many parents who choose to send their children to private schools could not be denied. Such a concession would be liable, perhaps likely, to result in the depletion and final destruction of the public school.

But the question is not simply one of policy. To grant this claim would be to violate a principle in the hearty support of which Americans are singularly united, viz., the entire separation of Church and State. At this point the Catholics meet us with the argument that the public schools are Protestant. "Why should the State support Protestant schools and not Catholic? The support of the latter would be no more in violation of the aforesaid principle than the support of the former, and equity demands it." The argument is specious. Its fallacy lies in the fact that the public schools are not Protestant. What constitutes a school Protestant? The fact that the teacher is a Protestant does not make the school so any more than the fact that President Harrison is a Presbyterian constitutes the United States government Presbyterian. Nor does the fact that most of the pupils belong to Protestant families make the school denominational. If the reli-

gious preference of teachers or scholars gave denominational character to the school, the public schools, in many quarters of our large cities, would be emphatically Roman Catholic. But no Catholic would admit that any public school in the United States was Catholic, even though the teacher and every scholar were a Romanist; nor would it be, unless distinctively Roman Catholic doctrine were taught. The public schools are not Protestant, because *distinctively* Protestant doctrines are not taught in them.

When the public fully appreciates the fact that the Roman Catholic school policy is fixed, and that concessions are useless, it would not be strange if there were a tendency developed to Protestantize the public schools; but against this we must caution ourselves, if for no other reason, because in the eyes of the average voter it would make valid the Catholic argument for the division of the school fund; against which division every true American must set his face without variableness or the faintest shadow of turning.

The second theory touching religion and the public schools which demands our attention is that of the *secularists*, among whom are counted, as you are aware, many Christian men as well as all Jews and agnostics.

According to this theory the province of the State is wholly secular; its true attitude is that of absolute neutrality toward all forms of religious belief and unbelief; to teach religion in any form is to do violence to the rights of certain classes of citizens.

The Jewish Exponent of Aug. 16, 1889, quotes Rabbi Calisch as saying: "The public schools are an outgrowth of our broad American republicanism, which, in the interest of freedom, forbids any union or partnership of Church and State. Hence, in the name of the Jewish brotherhood all over this country, and in the name of persons of differing views on religious matters everywhere, I wish to protest against the manner in which our public schools are conducted. It is a favorite claim of the churches," he continues, "that this is a Christian country, and this, so far as it is confined to the church instruction or family instruction, is unobjectionable and right. The idea of Christ, however, is not confined to such teaching. It is, with all its religious dependencies, made a part of our public-school instruction. It is to be denounced as in violation of the fundamental theory of our government. I demand in the name of justice that the principle of law designed to protect all in their religious freedom be recognized."

The platform of the Liberal League of the United States contains the following: "We demand that all religious services now sustained by the government shall be abolished, and especially that the use of the Bible in the public schools, whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited."

This theory of the secularists is built on a wrong application of a right principle, viz., the complete separation of Church and State. Of all the great experiments which are being tried in this New World, none is more distinctively American than the entire separation of Church and State, and none of our principles has more abundantly justified itself. I am willing to follow it wherever logic shall require, but our secularist friends, being compelled to go with it one mile, go with it twain. They fail to distinguish, it seems to me, between *church* and *religion*. Rabbi Isaacs, in the *Forum*, October, 1888, referring to the readings of a proposed manual for use in the public schools, says, "They are distinctly religious, and the State cannot sanction religious teachings in its schools any more than in its governmental offices. Such action is entirely beyond its province. Church and State must be forever separate." As if the use of religious readings in the public schools compromised that principle.

As a matter of fact our government is, and has always been, religious. Says Chief Justice Shea, "Our own goverment, and the laws by which it is administered, are in every part — legislative, judicial, and executive — Christian in nature, form, and purpose." —*Nature and Form of the American Government*, page 35. In his "Institutes of International Law," Judge Story says, "One of the beautiful traits of our municipal jurisprudence is that Christianity is part of the common law from which it seeks the sanction of its rights, and by which it endeavors to regulate its doctrine." Says the great interpreter of the constitution, Webster: "There is nothing we look for with more certainty than this principle, that Christianity is part of the law of the land, — general, tolerant Christianity, independent of sects and parties." Many other authorities to the same effect might be cited.

When the fathers added to the constitution the principle of strict separation of *Church* and State, they did not intend to divorce the State from all *religion*. Says Judge Story, speaking of the time when the constitution was adopted, "The attempt to level all

religions, and make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation." The principle of the separation of Church and State undoubtedly forbids sectarian instruction in the State schools; but we have the highest legal and judicial authority for saying that it does not forbid undenominational religious teaching. "But," it will be asked, "does not the teaching of religious doctrine which is undenominational violate the rights of agnostics quite as much as inculcating the dogmas of one sect wrongs the adherents of others?" By no means; because the teaching of the great fundamental doctrines which are common to all monotheistic religions is essential to the perpetuity of free institutions, while the inculcation of sectarian dogmas is not.

Let us look at this more closely. "If there is any incontestible maxim on the rights of nations, it is that laid down by the illustrious Bossuet, in his defence of the declaration of the clergy of France, in 1682, that all sovereign power is sufficient to itself, and is provided by God with all the power that is necessary for its own preservation."—*A Glimpse of the Great Secret Society*, page 43.

Self-preservation is the first law of States as of individuals. If the State has the right to exist, manifestly it has the right to do or require whatever is necessary to perpetuate its existence. To refuse this right to the State is to attack its life. As Shylock said: —

> "You take my house, when you do take the prop
> That doth sustain my house; you take my life
> When you do take the means whereby I live."

No one will deny that popular intelligence is essential to successful popular government; and popular morality is no less a political necessity than intelligence. These statements may be regarded as almost axiomatic; they certainly require no discussion in this presence. Here is the bed rock on which is founded the right of taxation for the public schools and the right and duty of giving religious instruction in them.

Our common school system, as I understand it, is not based on the doctrine that each child is *entitled* to an education. *So far as individual right is concerned*, under our theory of government a man is as much entitled to demand of the State, capital on which to begin

business, as to demand for his children that intellectual capital which we call an education. Both might be done in a socialistic State, but our government is neither socialistic nor "paternal." Why does the State take money from your pocket to educate my child? Not on the ground that an education is a good thing for him, but on the ground that his ignorance would be dangerous to the State. This may be "low ground," but it is not marshy. In like manner, the State must teach in its schools fundamental religious truths, not because the child should know them in preparation for a future existence, — the State is not concerned with the eternal welfare of its citizens, — but because immorality is perilous to the State, and popular morality cannot be secured without the sanctions of religion.

Secularists deny that religious teaching is essential to moral instruction. It is claimed that it makes no practical difference whether happiness or utility or the will of God be the ground of morality; that whatever view is taken of the metaphysical ground of right, all theories end in adopting the same practical virtues, which may therefore be taught quite independently of religion. Yes, a child may be taught that this is wrong and that is right without any reference to God, but the child must have moral *training* as well as moral instruction; and moral training is addressed to the will, and the will must be influenced by motives. The lying that is done by children in this country is not due to ignorance of the fact that lying is wrong, but to the fact that their wills have not been sufficiently strengthened by motives to truthfulness. We do not claim that religion must be taught in connection with morals, on the ground that it affords the only adequate basis of the science of ethics, for the children are not taught the science of ethics; but on the ground that religion alone affords adequate motives to the practice of moral precepts. The philosopher Cousin, in a report upon Public Instruction in Germany, referring to the fact that it is based on the Bible, says, "Every wise man will rejoice in this; for, with three fourths of the population, morality can be instilled only through the medium of religion."

There are of course individuals who are agnostics or atheists and yet moral in life, but there are no moral infidel communities. Plutarch says, you remember, "There never was a state of atheists. You may travel all over the world, and you may find cities without walls, without king, without mint, without theatre or gymna-

sium; but you will nowhere find a city without a god, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundations than a State without belief in the gods. This is the bond of all society, and the pillar of all legislation." Permit me to add that oft-quoted passage from Washington's Farewell Address, "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

All Christian secularists hold of course that the children should receive religious instruction, but tell us that it should be furnished by the home and the Sunday school. But how are those children to be instructed who are in no Sunday school, most of whom doubtless have little or no religious training in their homes? There are now about 64,000,000 people in the United States. That means that there are upwards of 21,000,000 between the ages of six and twenty inclusive, which, I take it, is about the school age in the various states. There are in all the Protestant Sunday schools of the land 8,345,000 scholars. Assuming that two thirds of all the Catholic children are in their Sunday schools, it leaves 10,259,000 children and youth in the United States of school age, who are in no Sunday school of any kind; that is, just about half of the entire number. Will the secularists tell us how these children are to be taught "reverence for God, reverence for man, reverence for woman, reverence for law, which," we were told yesterday morning, "are the pillars of the Republic," unless they are taught it in the public school? It is not enough that one half our children be instructed in the knowledge of God; not enough that one half only reverence divine, and therefore human, authority; not enough that one half are instructed in morals whose motives include the solemn sanctions of religion. Such a division of our population would leave our destiny in a hesitating balance. Popular government is by majorities. Free institutions are safe only when the *great majority* of the people have that reverence for law which can spring only from reverence for God. The most striking defect of young America is the lack of reverence. The spirit of independence and sense of equality are unfriendly to it. Our youth have little reverence for their elders, for authority, for law, for rulers. Our irreverence as a people is noted by our critics. Says Matthew Arnold in his famous study of American civilization which appeared just

before his death, in the "Nineteenth Century": "If there be a discipline in which the Americans are wanting, it is the discipline of awe and respect. An austere and intense religion imposed on the Puritan founders the discipline of respect; . . . but this religion is dying out." The eminent English clergyman, Rev. Dr. Dale, who visited this country some years ago, wrote on his return a little sketch of his impressions of America, in which, after referring to the fact that the children of Jonathan Edwards always rose from their seats when their father or mother came into the room, he gravely informs the British public that this custom does not exist in any of the families that showed him hospitality! I should say not. There is little reverence, and therefore little authority, in many American homes, except that which is exercised by children over their parents. The spirit of self-assertion, which is characteristically American, easily becomes impatient of restraint and often grows lawless. There are no children in all Christendom who stand in so great need, *civil* need, of a sense of divine authority as American children. I might quote from many teachers and school officials whose positions afford exceptional opportunities of observation, to show how widespread among the young is the spirit of irreverence and lawlessness. A word from the school commissioner of Rhode Island must suffice. He says, "The spirit of self-assertion, of insubordination, of dislike to all restraint, of open antagonism to law, — all this is far more prevalent to-day than ever before."

All this most vitally concerns the State. Here is an evil which is great and prophetic of evil greater. How shall the State apply a remedy? The school is the place where she may touch the young with moulding hand. Shall she inspire them with a spirit of reverence by secularizing the schools? by purging text-books of every religious reference? by forbidding a pastor to comply with the request of a graduating class to invoke the divine blessing on their commencement exercises which were held in his church? by forbidding the children to know through their teachers that there be a God?

How shall our American youth be taught reverence, without which our future is insecure? From history? The present generation has become irreverent of the past. We are become, in the name of science, a race of iconoclasts. Whatever is "gray with time," so far from being "godlike" and therefore worthy of ven-

eration, is subjected to the focal light of scientific methods of investigation. In thousands of instances the new has supplanted the old, simply because it deserved to, was incomparably better. So that in the popular mind there has sprung up a sort of contempt for the past.

Shall our youth learn reverence from the study of Nature? If Nature is studied, not as a revelation of the Infinite One, — her processes his methods; her harmonies his reason; her beauties his thoughts; her wonders his wisdom; her forces his power; her laws his will; if Nature is studied not as the drapery which hides and yet reveals the Infinite, but simply as a magazine of supplies, whence we may enrich ourselves, a quarry from which we may hew a mighty materialistic civilization; if her laws are to be obeyed only that they may be mastered; if her forces are to be studied only that they may be conquered, — how are our youth to learn reverence from the study of Nature, and not rather learn proudly to glorify man as Nature's master?

In his "Wilhelm Meister," Goethe expresses the opinion that reverence is not innate, but must be inculated in order to exist. If reverence is to be taught, who shall do it, if not the State? And how can the State teach reverence to American children without teaching them of God and their accountability to him?

My friends, we are building a nation. You cannot build permanent institutions on mere intelligence, smartness, push, self-assertion. There must be a profound respect for law.

> "The keystone of the world's wide arch,
> The one sustaining and sustained by all;
> Which, if it fall, brings all in ruin down." *Schiller.*

There must be a fixed habit of obedience to rightful authority.

> "Three roots bear up Dominion: Knowledge, Will, —
> These twain are strong, but stronger yet the third, —
> Obedience — 't is the great tap-root that still
> Knit round the rock of Duty, is not stirred,
> Though heaven-loosed tempests spend their utmost skill." *Lowell.*

Such obedience on the part of the many can never be secured by teaching a religionless morality; as well might you expect to run a locomotive with light or to propel an ocean steamer by means of her compass.

If, then, the State, which has the right to exist, has the right to

perpetuate its existence, and if popular morality is essential to the perpetuity of free institutions, and if a knowledge of the fundamental truths of religion is essential to popular morality, then has the State the right to inculcate those truths.

With one or two practical suggestions I will release your attention.

1. Let the question of religion in the public schools be settled by local authorities. There is no reason why practice should be uniform so long as populations differ. Many discuss the school question for the whole country with only the city schools in their eye. The practical difficulties in the case are for the most part confined to the city schools and to one quarter of the population. The remaining three quarters outside the cities will generally prefer to have religious instruction in their schools.

In the cities a course should be steered between secularizing the schools on the one hand and Protestantizing them on the other.

2. It is well to remember that in moral as in mental training the teacher is more than text-book or method. President Garfield's saying to the effect that Mark Hopkins seated on one end of a log in the backwoods and a young man on the other would make a college, illustrates the value of the personal element in all training. It is the contact with life that quickens and inspires, and this is pre-eminently true in moral and religious instruction. No school, when true religion is exemplified in the character and life of the teacher, can be wholly godless.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.[1]

BY REV. SMITH BAKER.

The rapid unfolding of the modern Sunday school is one of the most interesting historical illustrations of the developing power of the truth and grace of God.

A modern conception of the Sunday-school idea has come to the church, that it is in no sense a substitute for the religious instruction of the home, but rather a supplement to assist and confirm the faithful work of consecrated parents.

The suggestion is made that in the Year-Book, in the future

[1] Page 28. The original report, by no fault of the author, has failed to reach the editor and cannot be found. It is here given as reported by the Worcester *Telegram*.

statistics, the number in the mission schools of each church be given separate from those of the home school.

We are to match the Roman Catholic parochial schools with our church Bible schools. Again, non-church-going people in our older communities, and foreigners with their Old World prejudice against churchism in our new settlements, are sooner reached through their paternal affections than by the pulpit, and sooner led to hearing the truth from the lips of their children than from the professional preacher. "A little child shall lead them."

In a democratic nation, poverty develops manhood, and the church which has in its Sunday school to-day the largest number of poor boys will, forty years hence, have the most influential men. We recommend that not less than $100,000 be given yearly to the missionary department of our Sunday School Society.

We emphasize the word "our," not only because as a denomination we have convictions which distinguish us from other denominations, and which we esteem nearer the Christian idea, and hence should be taught, but because we believe the denominational method is the most fruitful of permanent results.

Let us also be loyal to our denominational literature. The improvement in the character of the publications of all the denominational publication societies is a marked feature of the past ten years, and with none more so than our own.

Another encouraging sign of the times is a broader view of Bible study and greater attention given to training of teachers for the Sunday-school work. We are convinced that there never was so much or broad or critical study of God's Word as now.

The pastor should make the Sunday school the garden of his church, through which he shall come closer to and gain a better knowledge of the growth of the parish.

We recognize the increased sympathy and oneness of the work of the home and the Sunday school, in that more than ever before, all the members of the family are being brought into the school, and in many of our churches nearly all of the congregation unite in the study of the Word, which, in connection with the home department, brings the family and the school closer together. This is the true idea, the Sunday school a Bible school for all the congregation, and not a nursery for little children.

We rejoice that our denomination is taking a front position in this work. The study of God's Word is becoming more and more

popular with our people; the old motto, "The children in the Sunday school," has given place to a later one, "All the church in the Sunday school," and that is disappearing for a better one, "All the congregation in the school and all the school in the church," and that should give place to "All the community in the congregation, and all the congregation in the Sunday school, and all the Sunday school in the church."

The report was accepted.

MEMORIAL OF THE GENERAL ASSOCIATION OF MINNESOTA.[1]

PRESENTED BY REV. M. W. MONTGOMERY.

The General Congregational Association of Minnesota to the National Council of Congregational Churches sendeth greetings.

Dear Brethren, — We beg leave to memorialize your honorable body with regard to the consolidation of the periodicals published by our seven societies supported by our churches.

We are constantly urged to secure the frequent and full presentation of the facts and needs of our missionary service at home and abroad throughout our congregations, and we accept this as a useful and important Christian service. But we find it practically impossible to induce each family to subscribe for all the separate periodicals now issued for this general purpose, and we also find that the number of these publications, each making an equal demand for separate subscriptions, acts as a hindrance to getting many of our people to subscribe for any of them; accordingly, this body one year ago unanimously recommended the publication of a single weekly missionary newspaper, instead of the periodicals now issued by the several societies.

The discussions during the year have confirmed us in the opinion that such a newspaper is greatly needed, and that its advent will be welcomed by our churches generally. We therefore earnestly request that you will take such action as may be deemed wise with a view to securing at least the consolidation of the missionary periodicals covering the home field.

Wishing you the fulness of the blessing of Christ, we are yours respectfully.

[1] Page 19.

SALUTATIONS FROM THE PRESBYTERIAN GENERAL ASSEMBLY.[1]

To the National Council of the Congregational Churches in Worcester, Mass. :

Mr. Moderator and Brethren, — I was appointed by the General Assembly of the Presbyterian Church in the United States of America to represent them at the seventh session of your National Council. Unexpectedly I am detained here by pressing ecclesiastical business, and much to my regret am hindered from the pleasure and inspiration of your meetings. Not less sincerely I send to you the heartiest greetings and best wishes of the Presbyterian Church as to brothers beloved. Bound not only in the fraternity of our common gospel and evangelism, ours is a still closer tie and warmer sympathy. Affiliated in origin, in history, and in present work, kindred in doctrine, in polity, and worship, we sympathize in your ambitions, we observe with pride and thanksgiving the crowns put upon your work and sacrifice of love, and rejoice in the growth and prosperity of your churches throughout the land. We welcome and encourage at home and abroad every approach toward co-operation and unity. You will be glad to know that the past year has been one of peace and blessing to us. Our numbers, churches, gifts, and works have increased. We still receive the Westminster Confession as containing the system of doctrine taught in the Holy Scriptures, and will hold to it as the interpretation of our past, the inspiration of our present life, and the assurance of a continued and enlarged achievement in the future.

We bless you from the house of the Lord. We invoke for your session the presence of the Master of Assemblies, that all that you devise may seem good to the Holy Ghost as to you ; and for all the coming years he may confirm you in that charity, that love of truth and liberty, and that holy energy which have been in the past your pride and power.

Fraternally,

WALLACE RADCLIFFE.

Detroit, Mich., Oct. 8, 1889.

[1] Page 35.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER

OF THE

NATIONAL COUNCIL.

CONSTITUTION.

[Adopted Nov. 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council: —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the One Head of the Church Universal and of all particular churches: but that all churches, being in communion one with another as parts of Christ's catholic church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the Scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And, for the convenience of orderly consultation, they establish the following rules: —

I. *Sessions.* — The churches will meet in National Council every third year. They shall also be convened in special session whenever any five of the general State organizations shall so request.

II. *Representation.* — The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows: —

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any State are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in State organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof: —

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen, as nearly equally as is practicable. Each State or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational general societies for Christian work, and the faculties of such theological seminaries as may be recognized by this Council, may be represented by one delegate each, such representatives having the right of discussion only.

III. *Officers.* — 1. At the beginning of every stated or special session there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session, and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers as are not delegates shall have all the privileges of members except that of voting.

IV. *By-Laws.* — The Council may make and alter By-Laws at any triennial session.

V. *Amendments.* — This Constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general State organization of churches, and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to co-operate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of council and of the effort among the followers of Christ. To us, as to our brethren, "There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists; because, in the present condition of our common Christianity, we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly co-operation with all those who love and serve our common Lord.

We believe in "the holy Catholic church." It is our prayer and endeavor that the unity of the church may be more and more apparent, and that the prayer of our Lord for His disciples may be speedily and completely answered, and all be one; that, by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

BY-LAWS.

I. In all its official acts and records, this body shall be designated as THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator, and persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of ten persons, the secretary, the registrar, and the treasurer, *ex officiis*, and seven

others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennial Council; may fill any vacancy occurring in any committee or office in the intervals of sessions, the persons so appointed to serve until the next session; shall consult the interests of the Council, and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials, and other needful papers, to the scribes of the several local organizations of churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees: —

1. A committee on credentials, who shall prepare a roll of members.

2. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

3. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall contract for and distribute all publications ordered by the Council.

4. A finance committee.

5. A committee on each of the national Congregational charitable societies, to which severally may be referred any statements from, and any communications relating to, said societies.

6. A committee on the Congregational theological seminaries,

to which may be referred any statements from, and any communications relating to, said seminaries.

Committees shall be composed of three persons each, except otherwise ordered. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour shall every morning be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every evening shall ordinarily be given to meetings of a specifically religious rather than business character, and the Council will join in the sacrament of the Lord's Supper at some convenient season.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and no speaker upon any motion, or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The provisional committee may fill any vacancies occurring in any committee or office in the intervals of sessions, the person so appointed to serve until the next session.

XIII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several State organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIV. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the Council, who shall *prima facie* be the constituency of the same, for immediate organization and business. The moderator shall then

name the committee of nominations, and the Council shall at once proceed to the election of its presiding officers.

XVI. Statements from the general benevolent societies and the theological seminaries, and reports from the standing and *ad interim* committees shall be in print, and five hundred or more copies of each shall be placed in the hands of the secretary at least two weeks prior to the next meeting of the Council, and it shall be the duty of the secretary to send promptly to each member elect a copy of each of said statements and reports.

XVII. The provisional committee shall lay out a definite programme for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

XVIII. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

The rules of order shall be those found in common parliamentary use, not modified by local legislative practice, with the following explicit modifications: —

1. When a question is under debate, no motion shall be received, except the following, namely: to amend, to commit, to postpone to a time certain, to postpone indefinitely, to lay on the table, and to adjourn, — which shall have precedence in the reverse order of this list, the motions to lay on the table and to adjourn alone being not debatable. But the Council at any time, on the motion of one member, seconded by five other members, and by a two-thirds vote of those present and voting, may order a vote to be taken upon the

pending question; after this is so ordered, the debate shall not be cut off for one half hour, provided any member desires to speak; but during that time, no speaker shall speak more than five minutes.

2. No member shall speak more than twice to the merits of any question in debate, except by special permission of the body; nor more than once, until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the minutes, and published in the printed reports of the proceedings.

4. If the report of committee contains nothing more than matters of fact for information, or matters of argument for the consideration of the Council, the question is: *Shall the report be accepted?* and that question, unless superseded by a motion to reject, to recommit, to postpone, or to lay upon the table, shall be taken without debate. Such a report, if accepted, is placed upon the files of the Council, but, not being an act of the Council, is not entered on the minutes.

(*a.*) If the report is in the form of a vote or resolution, or of a declaration expressing the judgment or testimony of the Council, the additional question arises: *Shall the report be adopted?* and motions for amendment are in order. Such a report, if adopted, with or without amendment, is the act of the Council, and is entered on the minutes.

(*b.*) If a report gives the views of the committee on the matter referred to them, and terminates with the form of a resolution or declaration in the name of the Council, the questions are: *Shall the report be accepted?* and *Shall the resolution or declaration be adopted?* and while the report at large, if accepted, is placed on file, that part of it which has become the act of the Council is entered on the minutes.

COMMITTEES. — 1889-92.

STANDING.

Provisional committee. — Rev. Franklin D. Ayer, of New Hampshire; Rev. Samuel B. Forbes, of Connecticut, *ex officio;* Charles F. Gates, of Illinois; Rev. Henry A. Hazen, of Massachusetts, *ex officio;* Rev. Arthur Little, of Massachusetts; Rev. William H. Moore, of Connecticut, *ex officio;* Rev. Julian M. Sturtevant, of Ohio; Rev. Charles F. Thwing, of Minnesota; Rev. Samuel H. Virgin, of New York; G. Henry Whitcomb, of Massachusetts.

Publishing committee. — Rev. Henry M. Dexter, of Massachusetts; Rev. Samuel B. Forbes, of Connecticut, *ex officio;* Rev. Henry A. Hazen, of Massachusetts, *ex officio;* Rev. William H. Moore, of Connecticut, *ex officio;* Rev. Alonzo H. Quint, of Massachusetts.

On ministerial relief. — Rev. Frederick A. Noble, of Illinois; David C. Bell, of Minnesota; William H. Bradley, of Illinois; Franklin Fairbanks, of Vermont; Rev. George H. Ide, of Wisconsin; Francis J. Lamb, of Wisconsin; Walter A. Mahoney, of Ohio; Rev. Henry A. Stimson, of Missouri; Rev. William M. Taylor, of New York; Rev. Nathan H. Whittlesey, of Illinois.

On temperance. — Rev. Richard Cordley, of Kansas; Rev. David O. Mears, of Massachusetts; Rev. Henry M. Tenney, of Ohio; Nathan P. Dodge, of Iowa; Franklin Fairbanks, of Vermont.

On the Mormon question. — Rev. William H. Ward, of New York; Nelson Dingley, of Maine; Franklin Fairbanks, of Vermont; Rev. Edward P. Goodwin, of Illinois; Rev. Frederick A. Noble, of Illinois; William H. Wanamaker, of Pennsylvania.

On inter-denominational comity. — Rev. George P. Fisher, of Connecticut; Rev. Lyman Abbott, of New York; Rev. Henry Hopkins, of Missouri; Rev. Daniel Merriman, of Massachusetts; Rev. Julian M. Sturtevant, of Ohio.

On union with Free Baptists and other denominations. — Rev. Alonzo H. Quint, of Massachusetts; Rev. Smith Baker, of Massachusetts; Rev. Henry Fairbanks, of Vermont; Rev. George E. Hall, of New Hampshire; Rev. Thomas Laurie, of Rhode Island; Rev. John H. Morley, of Minnesota; J. L. Pickard, of Iowa; Rev. Albert F. Pierce, of New York; John S. Sewall, of Maine; Rev. William H. Ward, of New York.

On improvement of worship. — Rev. Lyman Abbott, of New York; Robert E. Ely, of Massachusetts; Rev. Edward Hungerford, of Vermont; Waldo S. Pratt, of Connecticut; F. B. Rice, of Ohio.

On city evangelization. — Rev. Henry A. Schauffler, of Ohio; Dr. J. H. Hollister, of Illinois; Rev. John L. Scudder, of New Jersey; Wm. H. Strong, of Detroit; Rev. Prof. Graham Taylor, of Connecticut.

On systematic beneficence. — Rev. Simeon Gilbert, of Illinois; Rev. George Harris, of Massachusetts; John N. Harris, of Connecticut.

AD INTERIM.

On a Congregational manual for missionary churches. — Rev. Henry A. Stimson, of Missouri; Rev. Henry Blodgett, of China; Rev. M. McGregor Dana, of Massachusetts; Rev. Jerome D. Davis, of Japan; Rev. Joseph K. Green, of Turkey; Rev. James Tompkins, of Illinois; Rev. William H. Ward, of New York.

On the relations of the benevolent societies to the churches. — Austin Abbott, of New York; Rev. Frank T. Bayley, of Maine; Rev. Amory H. Bradford, of New Jersey; William H. Bradley, of Illinois; Rev. George P. Fisher, of Connecticut; James M. W. Hall, of Massachusetts; Rev. Charles M. Lamson, of Vermont; Rev. David O. Mears, of Massachusetts; Cyrus Northrop, of Minnesota; Rev. A. Hastings Ross, of Michigan; J. W. Scoville, of Illinois; Rev. James W. Strong, of Minnesota; Rev. Josiah Strong, of New York.

On the relations of said societies to each other. — Rev. James H. Brand, of Ohio; Charles A. Denney, of Massachusetts; Rev. Edward D. Eaton, of Wisconsin; Rev. Edward Hawes, of Vermont; Rev. Henry Hopkins, of Missouri; Rev. Alonzo H. Quint, of Massachusetts; Rev. Henry A. Stimson, of Missouri; Lucien C. Warner, of New York; A. Lyman Williston, of Massachusetts.

On our relations with the Scandinavian churches. — Rev. Marcus W. Montgomery, of Minnesota; Rev. James W. Cooper, of Connecticut; Rev. Albert E. Dunning, of Massachusetts; Rev. Simeon Gilbert, of Illinois; Philip L. Moen, of Massachusetts.

On ministerial supply. — Rev. William Kincaid, of New York; Rev. Prof. Hugh M. Scott, of Illinois; Rev. Pres. Francis T. Ingalls, of Missouri; Rev. Cyrus Richardson, of New Hampshire; Rev. Frank P. Woodbury, of Minnesota.

On the religious needs of the army and navy. — Rev. Stephen M. Newman, of the District of Columbia; Rev. Eliphalet Whittlesey, of the District of Columbia; Rev. Wm. J. Batt, of Massachusetts; Ira H. Evans, of Texas; Charles E. Mitchell, of Connecticut.

To revise form of admission to church. — Rev. George R. Merrill, of Minnesota; Rev. James W. Cooper, of Connecticut; Rev. William H. Davis, of Michigan; Rev. Addison P. Foster, of Massachusetts; Rev. George R. Leavitt, of Ohio; Rev. Charles H. Richards, of Wisconsin; Rev. Samuel H. Virgin, of New York.

On missionary periodicals. — Rev. Washington Gladden, of Ohio; Rev. Michael Burnham, of Massachusetts; Rev. M. McGregor Dana, of Massachusetts; Rev. Marcus W. Montgomery, of Minnesota; O. H. Presby, of the District of Columbia.

On Sabbath observance. — Rev. James W. Hubbell, of Ohio; H. E. Baker, of Michigan; Rev. Charles L. Harris, of Mississippi; Rev. Albert J. Lyman, of New York; Edward I. Thomas, of Massachusetts.

ALPHABETICAL LIST OF MEMBERS OF THE COUNCIL.

The star denotes honorary members.

Abbott, Rev. Lyman, Brooklyn, N. Y.
Adams, Rev. Edwin A., Chicago, Ill.
Adams, Rev. Ephraim, Waterloo, Iowa.
Adams, Rev. Frank S., Reading, Mass.
Anderson, Rev. Joseph, Waterbury, Conn.
Appleton, Rev. Fayette G., Lake Henry, S. D.
Armsby, Amos, Millbury, Mass.
Ashley, Rev. Walter H , Shelburne, Mass.
Bacon, Rev. Henry M., Toledo, Ohio.
Bailey, Rev. George H., Franklin, N. Y.
Bailey, Rev. Orange C., Perry, Mich.
Baker, Edwin H., Ware, Mass.
*Baker, Rev. Smith, Lowell, Mass.
Ball, Rev. Albert H., Elgin, Ill.
Barnes, Rev. George B., Fargo, N. D.
Barnum, Rev. Samuel H., Durham, N. H.
Barrows, Hon. George B., Fryeburg, Me.
Barton, Rev. Walter, Attleborough, Mass.
Bassett, Rev. Stephen E., Fort Valley, Ga.
Batt, Rev. William J., Warnerville, Mass.
Battey, Rev. Richard H., Milbank, S. D.
Bayley, Rev. Frank T., Portland, Me.
Beale, Rev. Charles H., Lansing, Mich.
*Beard, Rev. Augustus F., New York, N. Y.
Beard, Rev. Wm. H., So. Killingly, Conn.
Beaton, Rev. David, Redfield, S. D.
Beecher, Rev. Fred'k W., Wellsville, N. Y.
Bell, Rev. James M., Lisbon, N. H.
Bell, Rev. William S., Sioux Falls, S. D.
Berle, Rev. A. A., New Richmond, Wis.
Berry, Rev. Loren F., Fremont, Neb.
Blackman, Rev. Wm. F., Naugatuck, Conn.
Blake, Rev. Lyman H., Westfield, Mass.
Blake, Rev. S. Leroy, New London, Conn.
Blakeslee, Rev. Linus, Topeka, Kan.
*Bliss, Rev. Charles R., Chicago, Ill.
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Barnes, Rev. Henry E., Sherbrooke, Quebec.
Hague, George, Montreal, Quebec.
Mackennal, Rev. A., Bowdon, Cheshire, Eng.
Saer, Rev. John B., St. John, N. B.
Wild, Rev. Pres. J., Toronto, Ontario.

The whole number of members above recorded is 373; of whom 332 were delegates from conferences or associations of churches, 88 being laymen, and 41 were honorary members.

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